316 W.93RD ST.
NEW YORK CITY

The
American Friend

Old Series
Vol. XXXVI. No. 15

APRIL 11, 1929

New Series
Vol. XVII. No. 15

Is Radio Religion Enough?

AN EDITORIAL

Ideals of Love and Marriage

A BRIEF SURVEY

In Sunshine and Shadows

LYRA T. WOLKINS

Messenger of Peace

SUPPLEMENT

ON THE HORIZON OF THE CHRISTIAN CHURCH

DAILY VACATION BIBLE WORK IN JAPAN

The approach to the summer season when an increasing number of Daily Vacation Bible Schools will be held in the home lands makes it timely to note something of the progress of this work on the mission fields. Grants of money from the International Association of Daily Vacation Bible Schools of which Russell Colgate is President have been made to various National Sunday School Associations through the World's Sunday School Association, with which these National Associations are affiliated. Last year forty-six schools, with an enrollment of 2,640, were held in Japan. The staff to carry on these Daily Vacation Bible Schools was 351. Many of these schools were under the auspices of mission schools and local churches representing several denominations. A type of Vacation Bible School work is maintained by an organization called "Tokyo Kyoka Doshi Kai." This is carried on by Christians in Tokyo with the definite aim of sending Christian story-tellers to all the public schools in the city of Tokyo and to exert Christian influence indirectly upon the school children. This same Tokyo organization has for several years carried on a Summer School for school children at a beach nearby and the results there are also very good. The public school officials in general welcome this method, as it definitely improves the morals of those who are thus taught. It is recognized that Christian religious education tells of a spiritual dynamic whereby the moral ideal can be attained.

IMPORTANT CHANGES IN RURAL SCHOOLS

According to the Bureau of Education, in 1920 there were 189,000 one-room schools in our forty-eight States, but in 1926 there were but 161,000, an average annual decrease of over 4,600 for the six years. This is but one of the noted changes in American education within the last few years. Consolidated schools have taken the place of these one-room schools at the rate of one thousand per year, according to eight State-wide surveys. The creation of good roads and the coming of motor buses have helped greatly toward erection of consolidated schools. During the last twenty-five years there has been developed a very strong sentiment in favor of centralized schools. But our progress seems slow when we remember that nearly one hundred years ago Horace Mann began his agitation in Massachusetts against the one-room school. His arguments were convincing, but other conditions worked against the new plan. The arguments advanced against the one-room school were along these lines: One teacher responsible for all the grades cannot be as efficient as one whose attention is constantly given to one or two grades; that in the one-room schools it is usual that the teachers are the least trained and the most inexperienced teachers of the country; that the lower percentage of attendance at these schools is evidence in part of their inefficiency; that the social advantages to the boy and girl are much better in the larger schools. The Bureau of Education is rendering a real service in pointing out the retarding factors in American education and indicating lines of progress.

INCREASING INTEREST IN SUDAN MISSIONS

The Sudan Interior Mission is receiving more applicants for service in the Sudan and Abyssinia than ever before. Five sailed for Nigeria on October 20, and seven sailed the following week for Abyssinia. Seven hope to leave shortly from Canada, and seven have been accepted from New Zealand, with two from Australia. Altogether thirty-five were approved last year in Britain. Thirty new workers were sent out last year and a new field opened in Abyssinia. On the anniversary of that forward step three stations have been opened in that new field, and three new stations also opened in Nigeria. The sending out of thirty-five new workers involves not only additional need of more than thirty-five thousand dollars this year, but demands the opening of at least seven new stations which can hardly be erected and furnished for less than a thousand dollars each.

AMONG INTERNATIONAL ORGANIZATIONS

In response to a very warm invitation from the far eastern countries, especially Japan, which has frequently expressed a keen desire for closer relationship with the International Labor organization, Albert Thomas, director of the International Labor office at Geneva, Switzerland, has been spending several months in the far east. For some years the delegates of these countries have laid stress on the necessity for the director to establish personal contact with their respective states to see for himself the conditions of life and work which prevail within their vast territories. The International Labor office has recently opened a correspondence office in India at Delhi.

UNIVERSITY LEADERS IN RELIGIOUS WORK

Three great American universities, Princeton, Yale and Chicago, have made almost simultaneous announcement of the appointment of a full-time officer as head of the religious work at these institutions. Dr. Robert Russell Wicks has been made Dean of Religion at Princeton, Dr. Charles W. Gilkey is the new Dean of the University Chapel at the University of Chicago, while Rev. Elmore McNeill McKee is full time pastor of the University Church at Yale, where he will minister to the religious life of the students. New chapels have recently been completed at Princeton and Chicago, and Battell Chapel at Yale has been redecorated and furnished.

Ruskin Said—

"Show me what a man reads, and I will tell you what kind of a man he is."

What Friendly Literature Do You Read?

Pen Journeys to Palestine Villages	$ .15
The History of Friends Work in Palestine	.15
Twenty-five Years in East Africa	.15
The Friendly Way Series	.20
Sakina	
An Hour's Notice	
Peasant Life in Palestine	
Child Life in Kavirondo	
Mexican Child Life	
Friends World Friendship Lessons—Primary, Junior, Intermediate—each	.50
The 1927-28 Annual Board Report—Reduced to	.10

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, IND.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 15. | APRIL 11, 1929 | New Series Vol. XVII. No. 15.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Is Radio Religion Enough?

WHAT will the radio do to religion? Is it proving an evangelizing agent? Does it discourage or promote churchgoing? From the viewpoint of the church, is it on the whole a bane or a blessing? These and similar questions are being freely and anxiously asked these days. Our religious as well as secular institutions and organizations are subject to the revolutionary social processes of scientific achievement. Adjustment and accommodation are inevitable, but this does not mean that we should idly follow the line of least resistance. If there are things too vital and too precious to surrender, let us make a stand for them.

During the past few weeks an interesting discussion has been going on in the columns of *The Congregationalist* on the place of the radio in relation to churchgoing. It was opened by two eminent preachers, Dr. Charles R. Brown, formerly Dean of Yale Divinity School, and Dr. Charles E. Jefferson of the Broadway Tabernacle, New York. Both are emphatic in their position that a Christian's duty on Sunday has by no means been done by listening to a sermon over the radio. "Most persons who tune in on radio sermons are religious quitters," declared Dr. Brown. "Doubtless some of them think they are doing God a favor by listening in, but they are of no positive good in the community."

This point of view was amplified by Dr. Jefferson. While rejoicing in the new blessing and privilege which the radio has brought to a vast number of unfortunate ones who have hitherto been deprived of the uplift of the spoken evangel, he held that to many others it is an insidious temptation and may prove to be a blighting curse. "No man or woman of able body can substitute the radio in his home for attendance on public worship in the church without spiritual loss." He proceeded to emphasize the responsibility of church attendance on one hand, as a debt owed to the church and the community. "If no one went to church and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing and in its Christian form it is impossible for it to survive if men hold aloof from one another." On the other hand, Dr. Jefferson stressed the grace and strength of the Christian fellowship which come from worshippers assembling themselves together.

An eminent layman, Roger W. Babson, replied vigorously to the two distinguished preachers. While fully agreeing that a Christian has not performed his duty on Sunday by listening to a radio sermon, he contended that but one side of the question had been presented. For one thing he raised the question as to whether, when endeavoring to extend the kingdom, it is better to urge a friend to "tune in" and hear an appealing presentation of Christian faith by some forceful, inspiring preacher, or to take that friend to a local church where he might hear something of an entirely different nature. In general comment he said: "The radio offers the greatest opportunity to the churches of anything since the invention of commercial printing. If the churches will grasp this opportunity today, as our forefathers grasped the printing press 300 years ago, we can have another great Reformation."

We were most interested, however, in the letter of a rural Connecticut pastor, who spoke out of his own experience. He has two isolated rural parishes, in a somewhat decadent section. Many of his people are poor and among them are the foreign-born of a dozen nations. Gradually even the poorest of them have acquired some form of radio and he declared that to ninety percent of these families this service is an unmixed blessing. In a general way he said that these people need nothing so much as play—recreation, amusement, social intercourse and educational facilities of all other sorts—and the awakening the radio has given them has helped him directly to raise their intelligence and their moral courage.

Speaking more directly to the point at issue, this rural pastor said that the radio has proved a great help to him in building up his congregation. People attend church better and the membership accessions have been encouragingly on the increase. "I have been repeatedly astonished," he wrote, "especially in calling upon the poorest, the foreign-born and remote families living out in the borders which my neighboring pastors call 'No Man's Land,' to find in most instances the soil already prepared and the seed planted."

Then he delivered himself of this impressive paragraph: "Defoe makes Robinson Crusoe state that he found his salt partly prepared by the heat of the sun upon shore rocks. Have not I found, as a result of radio sermons through which the sun of righteousness has reached these bleak corners of earth, the sweetening salt of God's Grace through an influence which both Doctors Brown and Jefferson, looking through their metropolitan spectacles, have seen fit to condemn in wholesale fashion?" We would greatly

like to hear from some of our own pastors, both rural and urban, on the basis of their experience as to the influence of the radio upon their work.

On the specific question of solo, or radio religion, as compared to group worship, does the Quaker have a contribution in addition to the points raised by Dr. Brown and Dr. Jefferson? We believe he has. At its best, listening to a sermon is an individual matter, and when heard over the radio is largely bereft of the sense of personality. Worship, which is spiritual communion, is much more than that, even as an individual matter. And when worshippers meet together in the spirit, the possibilities are far beyond those of mere Christian fellowship, as desirable and helpful as that is. There may be developed a group spirit of communion and leading in which the individual communion fuses into a new and fresh sense of nearness and power. Those who have had the privilege of this experience will continue to cherish the meeting for worship.

After all, however, it is not necessarily a question of this or that, of one or the other. Doubtless all our readers agree heartily that the radio can offer no satisfactory substitute for congregational worship. At the same time we are deeply appreciative of the unmeasured service which the radio is rendering toward fulfilling the great commission of preaching the gospel to all peoples. Many are hearing it preached who would never get it otherwise, while others of us who have been brought up in its atmosphere, are finding additional girding and inspiration under the ministrations of those who are broadcasting the Good News.

Ideals of Love and Marriage

A Brief Survey

This is an abstract of a report prepared by the Committee on Marriage and the Home, of which Dr. Worth M. Tippy is Secretary, and presented by Bishop James Cannon, Jr., to the Quadrennial Meeting of the Federal Council of the Churches, December 7, 1928.

OBSERVERS of American life cannot fail to be aware of the obsession of present-day literature with sex, the disturbed condition of the home, a disquieting increase in divorce and an apparent growth of laxness in the relation of the sexes. The motion picture, while possessing very great recreational and educational value, has done great harm by over-stimulating sex emotions. The press, also, notably the tabloids and the emotional press, have played excessively upon the same instinct, especially as regards intimate details of sex intrigues which come into the open in the courts, or in accounts of tragedies of violence.

But the church itself has much to answer for in the present unsettled condition of the home. After taking full account of the very great but unrecorded service which has been rendered to the family, it has to be admitted that the church has spent its energies too largely in abstract teaching and institutional activities to the neglect of instruction and pastoral oversight in these practical matters. Preaching until recently has been disproportionately doctrinal and general, and the clergy as a rule have not given themselves energetically to the social and economic struggle for the lives of the hard-pressed masses of the population, which is so directly related to the strength and beauty of the home. Such matters as living wages, a shorter work day, housing for people with small incomes and protection of working mothers, still seem to great numbers of Christians, as not a real part of the Christian task. The churches have been slow to recognize the redemptive character of social work in the field of family welfare or to take their functional part in it. Only a comparative few have worked systematically at the problem of the unadjusted home. This service has been taken over to a considerable extent by the physician, the lawyer, the social worker, and the courts. Too many pastors are careless about safeguarding the marriages they celebrate. Still less have many of them taught systematically the meaning of Christian marriage and the help which lies in religion to attain the ideal.

It must be recognized also that the emancipation of women is making profound changes in the home and in the laws and social customs which surround courtship and marriage. Woman was and still is at a disadvantage in the institution of marriage; how great, is realized only by those who have studied the situation and who know something of the history of marriage.

Countless young people in this land have seen in marriage not only a monogamous relationship but an inspiring vision of devoted loyalty and life-long companionship between one man and one woman. Most of our young people love like that at one time or another, and all of them desire to do so. They have entered into a relationship in marriage which to them was deeply and consciously rooted in sex experiences and which they have thought of as natural but at the same time as spiritual; a relationship which, in the words of Bishop Hall, is to be not only life-long but life-wide in its extensions. These experiences were expected to culminate, and normally culminated, in the joys and responsibilities of parenthood. Ideally there could be no extra-marital sex relationships, either before or after marriage, and the union was expected by both husband and wife and by society to endure until death. Difficulties and hardships were expected as a matter of course, but they were accepted as a part of the undertaking and were to be met and overcome or endured.

This concept of marriage still prevails in the United States. It is sound, and should be preserved at whatever cost, especially since other and lower ideals are contending for supremacy. Young people are not deceived when they experience these profound emotions and these visions of mutual devotion. They are not meant to pass, although they often do, but to persist and to glorify life. They are consistent with the rough course of human life and with the personal differences and imperfections which cause all human relationships to fall so far short of perfection. A spiritual relationship between the sexes is part of a larger moral order. It is linked with belief in God, with purposefulness in the universe, with sacrifice, with the struggle for human life, with the higher idealism and faith of mankind. They finally persist or perish together in the heart. The growth of a cynical attitude towards love, such as that which now appears in much current literature, strikes at the best and most vital elements in our civilization.

A part of the restlessness in the home and of the irritations that often exist between husbands and wives is due to unnecessary restrictions upon the freedom of each. It is not

that they do not like to be together or are disloyal, but that each has interests and ambitions which become irritants if unduly inhibited. One may be musical, the other not. A woman's inclinations may call her into public life, while her husband may care for domesticity. A man may enjoy rougher sports in mountain, field or stream. One may turn to poetry, the other to science. Marriage, of course involves cultivation of common interests and generous curb on individual likes and dislikes. It is possible, and to the broadening and enrichment of life, to go a long way in developing common interests. But there is also a finer comradeship in which each rejoices that the other has opportunity to do his own work in the world and to a certain extent to live his own life. The ties of marriage are the stronger for consideration of the interests of each and, save for selfish persons who ruthlessly sacrifice those who love them, such consideration is not difficult.

Marriages are frequently made unhappy because of poverty or financial mismanagement. Insufficient income is likely to bring unendurable strain upon husband and wife and upon children also as they grow older. They break under the strain or sink into degradation. But fortunately one of the great achievements of modern times is the realization that poverty is remediable. Its roots lie deep in the social order and ramify in all directions—low wages, unemployment, accidents, improvidence, sickness, death, feeble-mindedness, vice, lack of training for life and work and over-strain of the family income by too many children. These causes of impoverishment which touch innumerable homes make plain the task with which society is now grappling to abolish poverty and to rescue the home from its devastating effects.

But the home is possibly as frequently unsettled by preventable financial difficulties, such as mismanagement, or the extravagance of husband or wife, or by the wife having nothing for herself except such money as is given her by a husband who keeps the family income in his own control. These are ills largely preventable by educational methods and by a clearer understanding of financial relationships and responsibilities before marriage. No false sentiments should deter young people from discussing these matters before marriage.

The chief danger of companionate marriage is that it puts sex desire first. Sex desire, although one of the normal instincts of the body and one of the most powerful, should never be put first. To do so is to degrade not only the mind but sex itself. Sex experience is elevating and wholesome to body and mind only where it is under moral restraint, and when it is transmuted into a spiritual experience by love and devotion.

Companionate marriage also gives a wrong start to marriage by the ideal which holds before the young. Instead of the life-long companionship which purposes to overcome all difficulties and welcome children, it starts with self-regarding motives and raises the doubt as to the future. This is psychologically unfortunate and puts marriage on a distinctly low level.

For these reasons the Committee find themselves strongly opposed to the proposal of companionate marriage. They believe that its effects would be anti-social. The sex instinct is not to be set free but to be held under control. Marriage should set out to be permanent. Companionate is a noble word, but all that it connotes of comradeship exists between every man and woman who are well mated. The word is so rich in meaning that it should not be degraded by being fastened to any form of trial marriage, but increasingly associated with permanent and successful marriage.

The hardships and also the dangers of deferring marriages unduly must, however, be recognized. Deferred marriages have come to be a serious evil. But it is possible to live happily in small quarters and if necessary both may work for a while. There is danger, however, in deferring children too long and of settling down to a life of indulgent freedom. Children have the best chance when parents are in their full vigor, not only at the time when their children are born, but during the long years of dependence. Parents who obstruct the marriage of their children in order to continue to have their economic assistance—and there are many such—should remember this fact.

To those who seek happiness it should be said that children bring the most exquisite happiness. Although a man comes of age at twenty-one, he really becomes a citizen when he is married. But when his first child is born he enters into relationships with a social order which is universal and eternal. And if "the happiest person is the person who thinks the most interesting thoughts" and has the richest life experiences, surely fathers and mothers are thus rewarded.

Life in the home, in spite of difficulties which it would be folly to minimize, still offers and doubtless will always offer the best environment for children, and at the same time the greatest happiness to most men and women, the strongest influences for character-building and the best security against the hazards of loneliness, sickness and age. And as has been truly said by Professor Bruno, "A body of knowledge is coming into existence which can throw light upon the modern family, and will, we believe, lead the way for a stronger family life of the future."

Useful Hands

BY MRS. W. CLIFFORD SMITH

Spare me the emptiness of hands that never serve,
Those that idly hang, or toy with nothingness,
Having for their daily use display of jewels rare.
What helpless hands are those that only cling
To that which means to them abiding strength,
While they ne'er deign to lift the heavy weight
Of burdened heart, or soothe an aching head,
Or mend a broken toy, or staunch the flow of blood,
Or lead the blind to safety through a devious path,
Or point out beauty's scenes; mayhap, to plant a flower;
Perchance, a tree to comfort with its soothing shade
In Summer's heat, or luscious fruit in Autumn's golden haze.

Give me the patient hands that loose the tangled skein,
Nor break the silken thread of human privilege
By ruthlessness, or lack of saying grace or tact,
Nor dearth of gentle sympathy, or comradeship.
Hands that know the sweets of honest toil,
And simple pride of true accomplishment;
Soiled and stained by implements of industry—
Hands that hold the plow, the shuttle, or the pen,
That lifting, with a will may push the load up-hill,
Scorning the texture fine that comes from idleness—
The soft, smooth shapeliness that speaks of vanity.

Give me hands whose very form express fidelity,
Honest hands that upward point, while leading on;
Those that linger long within our memories,
Whose labors do not cease when they are laid to rest.
An angel mother's hands that minister,
That soothe alike the aching head and heart,
And are extended oft in gracious benediction.

O, that my hands were such that children small
Would cling to them in perfect confidence;
The weak and weary clasp in simple trusting faith,
And from the contact gain the courage to endure
The loneliness that comes with life's declining years!

Long Beach, Calif.

In Sunshine and Lurking Shadows

By Lyra Trueblood Wolkins

A FIVE-DAY visit is meagre preparation for the "travel story" invited by our persuasive editor, but because it was our good fortune to spend an afternoon with Arthur and Ellen Woody Pain in Jaruco there will be Friends in all Yearly Meetings who have not seen this little corner of the mission vineyard and who will like to hear something of the present situation and some of the results of nearly three decades of seed-sowing.

On the morning of March 5th we awakened to find ourselves in Havana harbor, less than three days from cold, drizzling, sleety rain in New York, and at the gateway of a beautiful sun-bathed island. Was it really as peaceful as it appeared, seen from the *President Roosevelt*, and near where once lay the torn and twisted wreck of the *Maine?* That was a question we thought of as we considered our government-owned "dry" ship and her sides alive with eager hands that were hauling up dark bottles from little boats that circled her great bulk. Many and all kinds of people have sought and now seek this desired haven; her sombre bastions and the flavor of old Spain remind us that Havana was the "key of the new world"; and the one-starred ensign proudly bears its testimony to a sovereignty that we pray will be in the true interest of the gentle, dark-eyed Cuban people.

The day we left home there were accounts of near-revolution, but in Havana we saw no outward indications. Instead of his life being endangered, we found that President Machado was conferring with representatives of the American Society of International Law and authorizing construction of a Palace of Peace! There was a Cuban belle qualifying for entry in a Florida beauty contest; a Cuban heavyweight was about to carry off the palm in a boxing ring, and Havana was "a city of refuge from the Eighteenth Amendment", but no political uprising!

We were told we would probably be the only tourists not to visit Sloppy Joe's Bar! The nearest we came to that danger point was when the country tour took its departure from the street corner "across from Sloppy Joe's." Now it is too true that hard liquor is everywhere present, but Havana is, after all, much like any other great, modern city. It is worldly and pleasure-loving; evil stalks unabashed; but it has also its God-fearing inhabitants, its ennobling institutions, and its untold possibilities for good.

BEFORE THE SPANISH WAR

The present writer must admit carrying in mind conditions in post-war Cuba when Benjamin Trueblood had looked over the field for Friends mission work in the island. Then everything had been at a low ebb, dilapidated, antiquated, dirt and filth, flies and mosquitoes, yellow fever, lack of sewage and sanitation, an appalling state of ignorance, poor roads, railroads scarcely worthy to be called by that name—all these drawbacks and discomforts made a visit to the "pearl of the Antilles" a real missionary journey and not a delightful and health-giving pleasure trip.

I had almost expected to see Colonel Waring's "white wings" still at work in Havana, but instead there were cleaner streets than in most of our northern cities, and at the crossings were trim-figured Cuban policemen, clad in blue denim, skillfully handling the traffic, friendly and helpful, equal to every emergency. There were girls and boys of all ages, on their way to school, large numbers of the girls and young women in pretty blue and white school uniforms, books and note-books in hand. Where in 1899 it was said that three-fourths of the population could neither read nor write, today the school system is as perfect as our own, and not even the poorest is debarred from the privilege of a common school education.

Then, the first requisite for industrial development was a central railroad and a traffic highway. Today the United Railways of Cuba and Havana, with lesser lines, connect the rich tobacco fields of the Pinar del Rio province at the extreme western end of the island with the central and eastern fruit and sugar-cane plantations. The project of a central highway has been longer in materializing, but over a third of it is already completed and on May 20th, the Cuban Independence Day, there will be officially opened the section extending from Havana to Matanzas. By 1931 the island will be possessed of a magnificent roadway that will open up her resources in undreamed measure.

Havana's already beautiful parks and promenades, with her shore drive, the famous Malecon, have been extended and embellished, since those early days of American occupation. A stately parkway, the Avenida de las Misiones, was dedicated the day of President Coolidge's arrival last year at the Pan-American Conference, and at its junction with the Malecon we were shown the spot where will soon rise the Institute which is to give Havana a new significance, the "Hague of the Western World." We happened upon Dr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace, in Havana on this very mission and most hopeful that international arbitration would find a real home under the aegis of the Cuban republic. Sir George Hubert Wilkins was being given the medal of the Geographical Society, and incidentally, on the way home, our names got confused with his. There is that difference between the "i" and an "o"!

The Pains and a native worker in the patio or inner court of the mission residence in Jaruco.

ECONOMIC DISTRESS AND DISCONTENT

But where there is sunshine there are lurking shadows. The tourist sees the volume of traffic and hosts of people and

gets the impression that Cuba is prosperous. Visitors were landing at the rate of fifteen to eighteen hundred a day, but the great staple products, sugar and tobacco, are almost stagnant. Capitalists and Cuban business men generally are much concerned over the economic situation; it breeds discontent, and there is dissatisfaction with the government for what are called short-sighted policies. A provincial paper remarks: "What ruined us is crop curtailment, which the Yankee beet sugar producer found splendid and thought we were going to keep up forever. . . . When they saw we had awakened . . . they started the tariff fusilade against Cuba." The wholesale price of sugar in the New York market is the lowest it has been in many a long year. In 1928 Cuba received one-third less for sugar sold abroad than she received in 1924. And there is levied by us and by Canada an 88% ad valorem duty! Last month the representatives of the American beet sugar industry were opposing at the doors of Congress the Cuban "overtures" for tariff reduction, terming them a "sinister attack on the great sugar industry of this country."

There are many kinds of slavery, and the cry of "Cuba Libre" may be justly raised today in the face of her industrial situation. The Golden Rule has its international application in the economic realm as well as the political and moral. Cuba has the advantages of geography and climate. Her optimists say: "God gave us two great gifts in soil and sunshine, and we fear no rival in any open and fair field." Ultimately she will learn not only to recoup her fortunes through sugarcane and tobacco, but she will develop other resources, of which she has many yet untouched. With the central highway opening up the interior to speedy marketing, she will turn to her "frutas minores," both fruits and vegetables, and will outgrow her two-crop dependence. The Cuban potato is the equal if not the rival of the Bermuda; nowhere grow such juicy, fragrant pineapples; the lime, the orange, the banana, the cocoanut, are unsurpassed; while of strictly tropical origin are her fine alligator pears, mangoes, guavas, papayas, sapotas, and other novelties too numerous to recall. To judge from the frequency with which chicken and rice appear in conjunction on the menu, the island should excel in poultry raising and instead of importing should raise at least rice sufficient for home consumption.

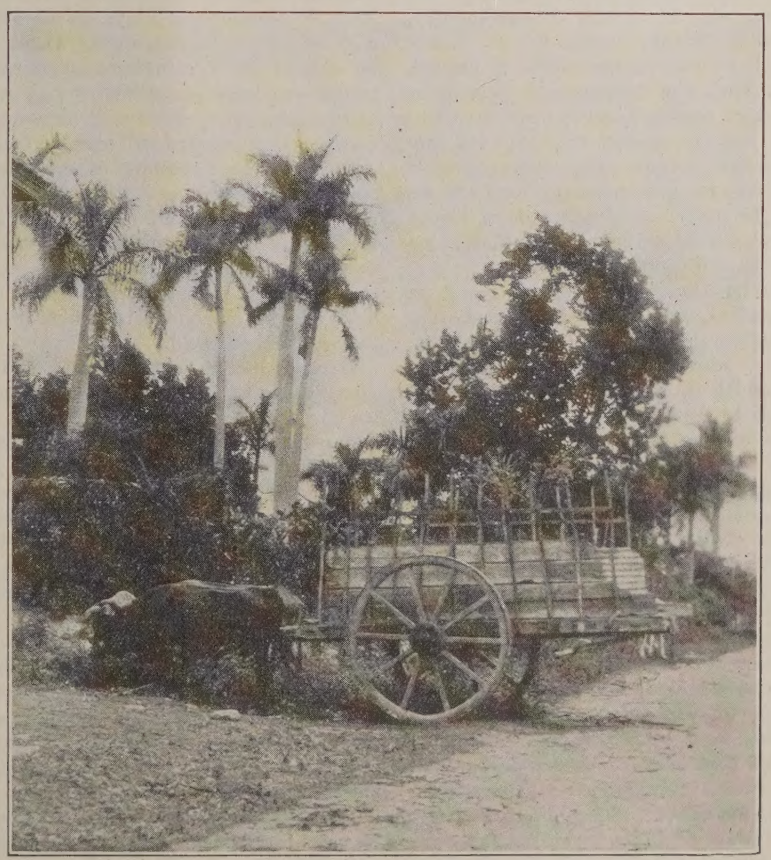
FLEETING GLEAMS AND GLIMPSES

The Cuban house has an alluring beauty, whether it be in town or in country, a replica of an old Castilian residence or a thatched hut. The eye is held by the sharp contrast of glittering whiteness and dark, massive carved door or exquisitely wrought-iron grille work or window. The flat roofs with low guarding parapet invite to solitude; the absence of chimneys frees from the thrall of soot or smoke; there are colonnaded porticoes, pillared walks, glimpses of greenery and singing birds revealed as one passes open doorways and delicately latticed windows. In the suburbs there are houses of great charm. It seemed as if white and rose-tinted building material had been chosen purely as a setting for the gorgeous hues of tropical flora. Masses of climbing Bougainvillea harmonized with the glistening background and the glossy greens of laurel and palm, while white and pink oleanders, roses, and fuchsias, combined with the gaudier flowered hibiscus to keep the tourist in a continuous ecstasy of delight. Imagine, if you can, a beautifully bordered pool with rose-colored flamingoes floating archly just beyond reach of an elaborately contrived fountain!

The Morro lantern gleams out through the dusk; there are glittering lights on the Malecon; myriads of stars shine out in new beauty in that southern deep-blue sky which seems to hold its blueness even in the night; white, foamy spray dashes up across the promenade; while around one eddies the life of the great city in one of the loveliest bits of the handiwork of the Creator.

But the soul of the Cuban people needs the spark of Divine life and for that rebirth and awakening all who love the Lord should labor and pray and give and go. The influence of Spain still lives on. It is seen in racial mixtures, and there are the legacies of slavery and imported coolie labor. But there is visible practically no race feeling. We attended service one evening in Holy Trinity, the Episcopal Cathedral, on one of the main city arteries. The congregation was pathetically small—though a Spanish-speaking service—but of the tiny choir of eleven children three were Negroes. One had expected to see more evidences of the hold of the Roman Church on a people of Spanish antecedents, but apart from an occasional church we seldom saw more than an occasional priest. The small number of them made the individual priest almost conspicuous.

Even though a Cuban newspaper advertised "all the drinks that you know and more that we know," as a lure for the tourist clientele, though every corner grocery was a bar, or else every corner bar sold groceries, signs of alcoholism were not to be seen, so far as Cubans themselves were concerned, and we were told afterwards that this is a notable fact. Nothing so insults a Cuban as to be called a drunkard. A liar, a thief, a robber, these terms do not ruffle



Street scene opposite mission home. Ox teams like this haul the sugar-cane. At left is grove of Royal palms; an alligator pear tree (aguacate) towers above the ox-cart. —Photo by Dr. Levi D. Johnson.

his equanimity, but name him by the hated term and you invite trouble to yourself.

Gambling is a national curse, existing in many forms. An article we saw the other day was on this Cuban infirmity and it bore the apt title, "The Golden Fleece!" There is the gambling palace at Marianao, a dozen miles out along the shore, a new world Monte Carlo where night is turned into day and where wealth fades into poverty in a few hours. In the city a sad-faced woman with babe in arms thrust lottery tickets under our eyes. "Only twenty cents!" An excuse for begging, the state sharing profits with the beggar, and all the while the Government that countenances these evils is building a magnificent Capitol of limestone and marble that is to cost fifteen million dollars and is dominating the city.

A HEARTY WELCOME AT JARUCO

It was on a Friday that we set out for Jaruco. The railroad train was much like our own and was an express bound for Santiago. A Cuban with his pet game rooster served to remind us that we were in a country not our own; many times in the hour and a half was the bird taken out and his fine points displayed to admiring passengers.

A series of pictures of this afternoon will remain vivid in memory. The little hunch-backed ticket agent at the station, who, in answer to our inquiry, exploded, "Pa-in, Pa-in, Si, si, Senor Pa-in," as out of the office he rushed, gazed from the doorway till he caught the eye of a certain lad to whom he beckoned and gave instructions. Off we bounced in a ramshackle, rattling, frayed old Ford car over a pretty road till we came to the village itself. Some blocks further the car halted before a high stone building, with grilled windows.

The boy knocked and soon footsteps approached, the bolt was drawn, and Ellen Pain looked at us in astonishment, scarcely knowing whether to welcome us in Spanish or English, for we had preferred to seek them out unheralded. There was no mistaking the warmth of the welcome, as she led us back through the long tiled entrance hall, into a small room, which had been the study of the former owner, the village priest. Later we learned that this priest had, through their friendly ministry, come to a personal knowledge of Christ as his Saviour, and had made it possible after his death for them to come into possession of the house as a mission residence.

Here we waited till Senor Pain was wakened from his siesta, the first he had enjoyed that week, for every day he had been in Havana, laboring earnestly in efforts to inaugurate a work in the city. Soon Ellen Pain brought us fragrant cups of Cuban coffee, a beverage whose flavor as brewed by her was decidedly superior to the bitter, half-burned concoction we had been served at the hotel. We were then shown the intricacies of a Cuban house, with its rooms leading off the Patio and its second-story sleeping apartments, and as we sat on the veranda and talked of many things we gazed across the sunny enclosure through a doorway and window embrasure beyond to the rolling country of the Havana Province.

Although we knew something of the work, it was surprising to learn that its scope had enlarged until now there were fifteen stations under the supervision of the Pain family. In their four sons, our friends have staunch helpers. The third boy is at Wheaton College, the youngest is preparing at home for college examinations, and all are consecrated, active evangelists and social workers. Regular monthly meetings and organized activities have for some years been carried on at Jaruco, San Antonio, Santa Cruz del Norte, Caraballo, and La Sierra. Only this past year there have been established five more monthly meetings, at Hershey, La Palma, Canasi, Jibacoa, and Bainoa—think what an excitement such an occurrence would make in one of our American Yearly Meetings!

A WORK FOR CUBANS BY CUBANS

Practically all the preaching in these, as in the unorganized meetings at Campo Florido, Tapaste, San Jose de las Lajas, Boca de Jaruco, and Playa de Tarara is done by native Cubans, among whom may be singled out for mention a charming young woman whose ministry and social service are most effective in winning to Christ. Our readers will recall a recent account in these columns of the conversion of the mayor of Bainoa and of his active entry into the ministry in that meeting. All this out-station work is financed by the Cubans themselves, as our Board has no funds to allow the missionaries to extend their sphere of influence further afield.

Hershey has an intriguing sound. How many cakes of Hershey's chocolate have we consumed, without realizing that the sugar for its making had come from a plantation near Havana, in whose production some of the Quaker converts may have had a hand? As we stood on deck, watching the loading of bags of sugar consigned from the plantation direct to the northern factory, we recalled Arthur Pain's story of the Monthly Meeting, held either in a movie hall or in the open air, its evangelism ever reaching more and more hearts. In a Protestant country it is difficult for us to realize what importance attaches to open-air preaching. Catholics who would not dare enter a hall or church will stop on the outskirts of a crowd and listen eagerly. Permits must be obtained and sometimes with difficulty. Our Friend has preached to a crowd of several thousand in a park in the down-town section of Havana, where the police were detailed to keep order and see that the terms of his permit were not infringed.

The awakening which has come in the last two years is comparable only to that among the old people in Kenya Colony. Answer to prayer, long-continued and believing on the part of the church members at Jaruco, began to be visible when the year 1927 saw an increase of converts from a mere handful in 1926 to more than three hundred, and of these one-third were young men. One remarkable case is that of a youth, nephew of a Senator, whose wild, dissipated life was known to all. His uncle has been much impressed by this evidence of genuine change, and the youth is himself one of the lay-preachers.

These are but a few of many instances that might be told to emphasize the sacrificial service of these, our representatives. We felt with a twinge of conscience how little we American Friends were doing to encourage and sustain them. As we said our goodbyes and walked down the little village street, watched by interested youngsters and older folk, we turned at the corner by the Catholic parish church and saw the two figures still in the doorway, watching the departure of their visitors, wondering perhaps how long it would be before they should see other Friends from the homeland. Was there a touch of homesickness, a longing for a vacation in the north, a thought of how lightly we at home take the devotion of our representatives? Who can say?

FOR FURTHER LIBERATION OF CUBA

These things we ought to do, and there are still others we ought not to leave undone. There are policies we should support, broad-minded and unselfish international economic relations as well as schemes for moral and political improvement. Our country should not be allowed to exploit and profiteer at the expense of those whom we were so ready thirty years ago to "set free." The Conference on Christian Work in the Caribbean, which convenes at Havana June 20 to 30, will no doubt be able to outline a wise plan for co-operation among missionary agencies to influence Congress and the Government to adopt a more aggressive policy of goodwill. Hand in hand must proceed the religious, political, economic and moral liberation of Cuba. From centre to circumference is the logical order of procedure. "Out of the heart are the issues of life." Genuine Christianity will show its faith by its works and each truly changed soul becomes an active factor in the uplift of his community and nation. Our part is to see that the interplay of national and international relations does not hinder or thwart the new strivings of these people who still look to us as their liberators.

Newton Highlands, Mass.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LIV. APRIL, 1929 Number Four

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

The Clash of Two Ideals For Supremacy

LET no peace worker entertain a false sense of security in the present situation. It is true that the United States has ratified the Paris Peace Pact, thereby renouncing war as an instrument of national policy. We are by no means inclined to minimize the importance of this epochal step. As we point out otherwheres in these columns, the psychological and strategical importance of this action can hardly be over-emphasized. Whereas in the past the burden of responsibility has been upon the peace advocate, inasmuch as he has had to put himself in apparent opposition to the time-honored military program of the government, that responsibility has now been shifted to the shoulders of the militarist. The burden of proof is now upon him to show cause why he should go contrary to the new law of the United States and of the nations of the world.

Nevertheless, the clash of the two contradictory ideals is still strong. In fact, as always happens, the very progress of such a movement for reform stirs the opposition to desperation in behalf of the old order. This has been demonstrated in the history of the anti-slavery movement, of the prohibition cause, and is now being demonstrated in the movement to do away with war and all its accoutrements. No better illustration of this may be found than in the resourceful efforts of the War Department and its friends to make increasingly popular the various phases of its activities. To the average citizen who probably pictures our military establishment as quite small and unimportant, we would refer a speech recently made on the floor of Congress by the Hon. Ross A. Collins, himself a member of the sub-committee on Appropriations which handles the military bills. Congressman Collins shows that we have enrolled in our Regular Army 138,555 officers and enlisted men, plus over 60,000 civilian workers; in our National Guard, 180,942 officers and men; in the Organized Reserves, 114,824 officers and 5,416 enlisted men; in the Reserve Officers Training Corps, 127,141; in our Citizens' Military Training Camps, 34,515—a grand total of 661,393 officers and men. The national Board for the Promotion of Rifle Practice, under the War Department, reaches 110,000 more. This establishment is maintained at a total cost of some $328,338,815.

Significant are the means used to popularize the various branches of the service. Mr. Collins shows how popular college girls are chosen as honorary officers and sponsors for R. O. T. C. organizations in our colleges, their social graces being capitalized to popularize military training. Fine riding horses as well as pretty girls lend color and attractiveness to the service. We are assured that there are certain schools that would probably not have a Reserve Officers Training Corps unit were it not for the riding horses that are provided for the amusement of these young men. Riding is becoming very popular socially and as long as young men are able to ride a good horse that is furnished, fed and finely equipped by the United States government they are happy to join the Training Corps. The combination of attractive co-eds, fine horses and gala parades and reviews presents a strong appeal.

Congressman Collins points out that this popularized military establishment is beginning to have a growing political significance. "We are carrying on a very elaborate program," he says, "in training our men and women for military duty. We may expect down through the years to see the demands upon Congress grow until our military establishment reaches further and further into the life of our people." Let us again remind readers that these words are not the vagaries of a pacifist, but represent the convictions of a man who holds an official position which enables him to go to the very heart of the situation. The struggle between Eros and Mars is by no means concluded.

Condemning People to Prosperity

PERHAPS the world has rarely if ever had more convincing illustrations of the futility of war than are being given as the sequel of the last world struggle, officially ended by the Peace of Versailles. We have the spectacle of the victor nations struggling under a load of defensive armaments and huge military establishments, while the leader of the defeated powers is rapidly coming back as one of the world's industrial leaders. A few months ago this situation was graphically portrayed in the following words by Harry Emerson Fosdick in addressing in New York the Good Will Congress of the International Alliance for International Friendship Through the Churches:

The Allies have condemned Germany to prosperity. They have taken away her armaments. They have forbidden her to have armies or navies or ammunition factories. They have seized upon her guns and battleships and dress parades and have gone off with them, chuckling at the harm they have done to Germany. What they really have done is to relieve her of a burden so tremendous that in spite of all the Dawes plan taxes, Germany is coming back with a rapidity that surely prophesies that inside of twenty-five years she will be in unmistakable ascendancy in Europe. France, the victor, struggling under a great access of armament, with her franc at 4 cents; Germany, the loser, stripped of her armaments, with her mark at 20 cents—what a picture of modern war!

When in Europe in 1920 we visited Hamburg, queen city of the old Hanseatic League, which had maintained and increased her prestige in modern times so that at the opening of the war she was the greatest port in Europe and the third greatest in the world. As the home of the Hamburg-American line and of its leviathans and of perhaps one-half of the vessels that sailed the seas from Germany, it was one of the world's greatest and busiest marts. Yet its power had so departed that the story which we wrote of our impressions was entitled, "The Glory that was Hamburg's." From that story we reproduce the following paragraph:

The miles upon miles of docks, warehouses and shipyards strung along the Elbe and numberless canals remain, but the accompanying hum of industry is no more. The huge cranes hang specter-like in mid-air as if suddenly robbed of their prey. It is inconceivable that such stagnation can be permanent for a city so strategically located. Hamburg cannot be kept down, but its present prostration—the overthrow of its great merchant princes—is ample demonstration of war's upheaval and war's distresses.

Imagine our interest, therefore, a few days ago, when we read an editorial in one of our leading American newspapers which started out with the statement that an extraordinary instance of business development is furnished by the progress of the port of Hamburg from a most unimportant position in the world trade (at the close of the war) to that of second place. Today it stands second only to New York, outstripping the port of London, as well as its two neighbors, Rotterdam and Antwerp, in the value of its ship tonnage. We read that in ten years Hamburg has gained 2000% in volume of tonnage, its unprecedented growth throughout the decade proceeding despite the intent of the Allies, as expressed in their terms of peace, to keep German trade and German industry down. "Perhaps when the lesson of the last war has been sufficiently learned," concludes the editorial, "the nations will find their shortest route to prosperity to lie in placing upon themselves the restrictions which the victorious Allies at Versailles placed upon the prostrate Germans."

Aren't We Still "Strong Enough And Brave Enough?"

PRESIDENT COOLIDGE left the White House with the kindly feeling and good wishes of the nation. His retirement has raised anew the question as to what we shall do with our ex-presidents. For the present, Mr. Coolidge is appearing in the role of a magazine writer, and not altogether happily we would say. For example, strange as it may seem, he comes forth as an apostle of preparedness, with feeble reservations. He uses some of the stock phrases and arguments of preparedness advocates, and assumes with them that force must be the final resort in this wicked age, at least as a preventive. He declares the forces required for adequate national defense should be large enough so that others would see "that there would be a great deal of peril involved in attacking us," and not so large that the United States would feel it "would undergo no peril in attacking others." Peace in his opinion "perhaps is an ideal that can come only to future generations which are more perfect than our own."

What a far cry from some of his inspiring utterances as President! On one occasion he said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to suppose that we could be the exception." At another time he called for a new declaration of independence that would free our own and other nations from instinctive reliance upon military force for protection. He even went so far as to suggest that the United States, without waiting on international agreements, proceed single handed, at whatever sacrifice, to set the Christian example of abstention from competitive arming while others arm. "I believe we are strong enough and brave enough," he declared, "to resist another domination of the world by the military spirit through our own independent action." One is almost impelled to ask—if Mr. Coolidge is writing his own articles now, who wrote his speeches as president?

These recent expressions are peculiarly unfortunate at this time, so soon after President Coolidge signed the Peace Pact of the nations outlawing war. To sign a treaty outlawing war on one hand and to write of the virtual inevitableness of war on the other, is to manifest an amazing inconsistency of thought, to say the least. May we hope that Mr. Coolidge will soon find permanent occupation that will better fit his capacities. We would regret to see his public service neutralized by his ill-considered and contradictory expressions as an ex-president.

Two "Ps" Now in the Same Pod

EXIT the Pacifist—enter the Patriot!" such is the caption of a striking editorial in *The Christian Century* for March 28, in which Dr. Morrison sets forth with characteristic style and vigor the new status which the pacifist now has before the law and the government by reason of the ratification of the Paris Peace Pact by the United States. Now that our government, in company with other governments, has formally renounced war as an instrument of national policy, he holds that Congress still has the *power*, but no longer the *right* to declare war. We now have not only the "outlawry of war," on one side of the shield, but the "inlawry of peace" on the other side. The despised pacifist goes out of the picture and re-enters the patriot. It all means the same thing, but we prefer to say that the pacifist and the patriot are now one and the same—they are two "Ps" in the same pod. The two following paragraphs present clearly the new situation as set forth by Dr. Morrison:

The pacifist himself will hardly deny that as a pacifist he has always been an outlaw, sometimes actually but always potentially. The conscientious objector to war has had no legal ground to stand upon. The law was always against him. He was always against the law. His peace efforts, therefore, were individualistic. He could claim support only from individuals, from those individuals who saw the truth as he saw it and felt its mandate as he felt it. He could make appeal to no social standard, to no constitutional guarantee, to no legal protection. The sovereign state had the indisputable right to use war as an instrument of whatever policy it desired to effectuate, and to command the allegiance of each citizen even to the last full measure of devotion.

But that day is gone forever. The governments of the world have surrendered the right to do that thing. They have condemned war and renounced it, without reservation, without qualification, and agreed never to seek the settlement of any dispute or conflict, whatever its nature or origin may be, by any except pacific means. The governments, that is to say, have adopted the pacifist principle. The United States is now a pacifist nation, and the patriotism of its citizens is henceforth to be expressed in forms consonant with this its pacifist character.

Such expression does not mean that the writer believes that the millenium has been ushered in by the Senate's vote on the Peace Pact. The editor of *The Christian Century* is too much of a realist to entertain any such illusion as that. He frankly admits that the military spirit is still entrenched in our social order—in our churches, our schools, our commercial clubs, and among our women's organizations. He might add even that pacifists here and there may still be denied naturalization papers because they will not agree to kill people in defense of a nation that has outlawed war! Nevertheless, the new time spirit as well as the formal action of governments is demanding a new order in which peace rather than war shall be the presumption. The pacifist-patriot now has both the moral and legal advantage. May he press it patiently and persuasively!

The great danger which confronts us is that of manufacturing what may be called low-condition citizens. They are to be found in every political party, in all classes of society, among both educated and uneducated people. Politically they are under the sway of the stump orator and at the mercy of catch-words; industrially, so long as they can secure higher wages and shorter hours they seem to care little how monotonous and deadening their work may be; in their leisure time they crave for excitement and for ready-made pleasures. The chief aim of adult education is not to raise the standard of living, as this is generally understood, but to raise the standard of values, guiding and stimulating men and women in their search after those things which are truly worth while.—L. P. JACKS.

A CASE OF ABSENTEE DIRECTION IN INDUSTRY

BY SYLVESTER JONES

The facts given in this paper are gathered from government reports, the writings of Cuban and American economists and the personal experiences of the writer covering a period of more than twenty-five years.

CARLOS M. TRELLES, a Cuban economist, gives the amount of capital from the United States invested in Cuba in the year 1926 as $1,350,000,000. A report published by the Pan-American Union in Washington, D. C., in 1927, gives the total of such investments as $1,500,000,000. The American Chamber of Commerce in Havana accepts the latter figure. Of these investments, $750,000,000 are in sugar plantations, mills and equipment. The sum of $110,000,000 is in railroads. The remainder is in public works and other industrial and commercial enterprises.

Fifty-five percent of the sugar produced in Cuba is produced by American owned mills and the financing of the moving of the sugar crop by all the mills is largely in the hands of Americans.

Practically the entire railway systems of Cuba are owned and managed by foreigners, American and English. An editorial in the newspaper *Diario de la Marina* (Havana), on March 25, 1927, said: "The Cuba Company (an American enterprise), which exploits both the production and transportation in Camaguey, owns nine-tenths of the tillable land in that province."

It is estimated that 90% of the water front in the Havana harbor is owned or controlled by foreigners. Almost the entire coast line with the adjacent fertile lands extending from the center of the north coast of the island to the eastern extremity, are in the hands of American companies. This stretch of land alone comprises one-fourth of the sea coast of Cuba. When it is considered that many other parts of the sea coast, including wharves and harbor facilities, are owned or controlled by American enterprises, the economic sovereignty of American capital is understandable.

The leading banking institution, having branches throughout the island, is The National City Bank of New York. Second to it is the Royal Bank of Canada. Thus the finances are controlled by foreigners.

The great tobacco warehouses and factories are owned by foreigners who control not only the production but the manufacture and marketing of Havana cigars.

The moving pictures, popular as a recreation and influential as an educational means, are in the hands of Americans. The financially productive tourist trade (American) determines other forms of recreation.

Cuba has needed and still needs American capital to develop her natural resources. She needs great quantities of capital so that development may be adequate and upon a scale to benefit the entire people. The danger, however, is in developing an economic servility in place of economic independence. Economic development is given the first place and human development is secondary. Natural resources are developed and human resources are exploited.

Twenty-five years ago the rural Cuban squatted on the piece of land which produced most of what he needed for food and shelter with perhaps something extra which he could exchange for rice and cloth. The coming of the sugar and other industries on a large scale has completely changed his world. He now finds himself a part of a great industrial enterprise from which he receives his wages and which furnishes him a house. It has placed him in the stream of modern industrial progress, but he has no part in directing this industrial giant; he has no voice in its management. Yet to it he must look for education, recreation and bread. He has, willy-nilly, exchanged a simple life, ignorant but virtuous, for a vassalage to a foreign colossus. His future is not his own. It is determined for him in a directors' room in New York.

The real problem in industrial management in Cuba is the problem of the absentee landlord. These foreign industrial corporations have their policy outlined by men far from the actual activities of the corporation. Managers are sent to Cuba to carry out the will of the foreign directors. Whatever else these managers may do, there is one thing which they must do or lose their positions. They must produce dividends on the capital invested.

When the lands are new and fertile, when prices of the products are high, the manager can, if he is so disposed, do much for the well-being of the employee, though even then there is one thing which he does not give the employee—independence.

However, when the fertility of the soil is exhausted as is becoming the case in parts of Cuba and the prices of products are low as at the present time, the employee must suffer the reverses without being able so much as to lift his finger to remedy them.

In the sugar mill towns, both land and houses belong to the company. There is no opportunity for the employee to own his own home. There is no opportunity for making small investments which are the basis of thrift.

The recreations are only such as the company promotes or permits. They usually are the moving pictures, dances, baseball, gambling, etc.

For many years I lived in eastern Cuba. While there I saw American enterprise and capital cause to spring up in the virgin forest, what was then, and I believe is still, the greatest sugar mill in the world. Its capacity is more than a million bags of sugar, each weighing 325 pounds. Later my work took me to another part of the island. After an absence of ten years I returned for a visit to this great sugar mill. In conversation with the assistant manager, I took occasion to congratulate him on the great industrial enterprise with which he was associated. "But," I said, "I want to ask you a question, sir. You have absolute control of the great estates and these sugar mill towns. I find that the sale of alcoholic liquors has greatly increased in recent years, especially the sale of hard liquors. At almost every crossroads there is a canteen, and liquor sales here at the company store are much larger than formerly. Why do you not arrange at least to diminish the sales of alcoholic liquors?" "Well," he replied, "I'll be frank with you, Mr. Jones. We can dominate the workmen better if we give them plenty of liquor."

In the case of the Marcane Sugar Company when they were clearing the forest and erecting the mill, no provision was made for sanitation. An epidemic of malignant malaria broke out. Six men died almost immediately and others were taken with the disease daily. One of the leading contractors said that he begged the manager to make provision for proper sanitation and give their men medical attention, but on account of the additional expense the manager refused to do so.

Some four years ago the workers in the sugar mills of Cuba organized a union. The managers of the mills, backed by foreign owners, refused to recognize the union and were finally able to break it up.

How this worked unfair hardship on the men is shown by the following examples: At the Hershey mill in Havana Province a carpenter was working at his trade. For some reason the boss of this carpenter had an aversion to this particular workman and took pains to annoy him in ways by which a boss can annoy those under him. The carpenter had no

one to appeal to for redress. Mr. Hershey, the owner of the mill, knew nothing of the case, of course. There was no union to whom the carpenter could appeal for justice and he was finally driven from the mill a victim of subalterns and their malevolent tyranny, a tyranny made possible by the tyranny of those higher up, though those higher up thought that their arbitrary management was benevolent.

At Santa Lucia, in eastern Cuba, a certain employee was active in promoting the union among the workmen. He was an efficient workman himself and had worked many years with the company. His desire for a betterment of the condition of the men made him work for the organization of the union. When the company won in its fight against the union this man was left without employment and was ordered by the manager to leave the town. He did not go at once, in the first place because he had no where else to go and in the second place he hoped that the rigor of his punishment by the company would be softened. But no, the company controlled all lines of employment and they would give him nothing to do and again renewed the order to leave town and emphasized the order by cutting off his supply of water and his electric light. Furthermore, they said that if he did not leave by a given day they would take the roof off the house where he lived, which they could well do as it was their property.

Cuba needs foreign capital. But the very fact of this great need places the people in a helpless position. They are in an unequal position as to bargaining. A few years ago the Cuban Congress seemed to be about to pass legislation tending to diminish the consumption of alcoholic liquors. Conditions were favorable for such action. Then something happened. To explain this it will be necessary to point out that loans made to the Cuban government and floated by New York bankers are in part guaranteed as to both principal and interest by a small tax on Cuban alcoholic liquors. When enthusiasm was running high for legislation limiting liquor sales, a report purporting to come from Washington was published. It is not known whether it was true or false, but in either case the result would be the same. The published report said that the government at Washington, under authority of the Platt Amendment, would look with disfavor on any legislation that would tend to decrease the income from taxes on alcoholic beverages in Cuba. The result was that all attempts at legislation were dropped.

Foreign control through economic pressure in Cuba has resulted in the opening up of large areas of land. It has given work to thousands. It has produced a tremendous growth in industrial enterprises. It has mortgaged the future to do it. It has produced work and wages, but has it produced manhood?

THE MEXICAN CRISIS

BY SAMUEL G. INMAN

THE revolutionary tempest in Mexico is always preceded by storm clouds of propaganda in the United States concerning "Chaotic conditions" in Mexico. This movement to discredit any belief in Mexico's progress had a recrudescence a few weeks before the present revolt burst forth and it is now growing apace. Fortunately, we have another attitude which this country seems much more largely to approve and that is what I would call the "Morrow attitude." What I mean by the "Morrow attitude" is aptly described by the answer of Mr. Morrow, on his acceptance of the Ambassadorship, to a question as to what he intended to do in Mexico. His reply to a personal friend was: "I don't know what I shall do. But I know this—I can like them."

Ambassador Morrow went to Mexico with the idea of finding out what the Mexicans were trying to do in all these attitudes, laws and reforms they were proposing. He was not in Mexico two weeks before the Mexicans themselves began to change their stiff-necked opposition to us, because they saw immediately that we had sent a human, not simply a diplomat. The accomplishments of Mr. Morrow are hardly less than miraculous and have promoted good will for us in all parts of Latin America. Not all of our questions relating to property in Mexico are settled, but they are on the proper basis for settlement by judicial means.

Portes Gil began his short rule last December as provisional president under two grave difficulties. One was the old reactionary forces of national landed proprietors, the Catholic hierarchy and disgruntled foreign economic interests. The other was the division within the ranks of the reform party itself, which has grown worse since the death of Obregon, with the agrarian division making an open fight on the urban division (known as the Crom), which was accused of being behind the assassination of Obregon.

An added difficulty was the coming presidential elections. Evidently, with all of these difficulties, the deciding factor for peace or revolt was the army. The military chiefs, with their determination to dictate the political policies of the country for their own purposes of graft and slaughter, have been the curse of Mexico ever since its independence. They have always, as at present, been able to get the backing of certain strong reactionary elements.

What are the issues at stake? Calles' policies which Portes Gil says he is carrying out are well known—distribution of land to peons, right of labor to organize and better its conditions, limitations on foreign investments, and restrictions on religious activities.

The leaders of the present revolt have announced their friendship for the church and foreign interests and promised both that laws would be changed to befriend them, if the revolt is successful. Calles has been recalled to public service as Minister of War and it is on him that the hopes of the reforms of the new regime are pinned. He is undoubtedly the strongest man in Mexico. If he is given a little time, he will be able to rally to his standards a strong civilian force, tired of war and committed to the slow educational processes, and will win, even though a majority of the army may have revolted.

Friends of Mexico, while not ignoring the bloodshed and strong-arm methods of the present government, will hope that this new effort to overthrow the slower processes of evolving an educated, democratic people will not succeed. In this country we will be glad that our government is being advised by such a well-balanced, friendly ambassador as Mr. Morrow and we will feel that his influence in Mexico will make for stability and justice for the common people, who have been exploited for so many centuries by vested interests.

The assassination of Obregon is not the crime of an individual. It is society itself that must answer—the kind of society that has allowed to exist in Mexico and in its next door neighbor elements that would play fatally on the passions of the masses, who have been kept ignorant, degraded and superstitious, that they might be exploited. Some of these elements are working in this country, Mexicans in revolutionary juntas and Americans as groups seeking for their country's intervention, to stop one or the other section of the reform program. In Mexico they are working also.

The manager of a great American corporation, deeply interested in helping Mexican education, told me of making a personal request to another American who had made many millions out of Mexico's oil, to contribute to an American school in Mexico. The reply was: "No, sir; not one cent. Education is what's the matter with Mexico today." These are the attitudes occupied by many, both foreign and Mexican, exploiters of the masses, which along with the military cliques have brought the country to the crisis it faces today.

The present situation emphasizes, as never before, the oft repeated statement that only by education can Mexico solve her problems. But the trouble is so little is done to educate. At the close of the Diaz regime, it was estimated that seventy-five per cent of the population was illiterate. The revolutionary movement has made herculean efforts and in the last few years the Department of Education has made almost superhuman advances. I have seen these miraculous transformations personally and have taken every opportunity to describe them. But the Government, with all the other problems before it, cannot do enough. As President Obregon said to me, Mexico is so far behind that she cannot afford to follow the ordinary development. These must be telescoped into a few rapid processes. And here comes the opportunity of all, selfishly or unselfishly, within or without Mexico, to speed up the processes that will take Mexico out of her centuries of turmoil.

We have a historical example of how it can be done. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problems, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was given. Great private funds like those of the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwald and other funds and the Educational Boards of the churches so supplemented government aid, that education was advanced in double quick time. This is the kind of aid for us to give Mexico.

Mexicans of ability ought to volunteer help. But so also ought Americans, for the greater part of all Mexico's wealth is in American hands. Yet leaders in inter-American co-operation have long deplored the almost complete absence of American philanthropy from Mexican soil, except schools supported by mission boards.

THE CRUSADE OF OUR GENERATION

BY FREDERICK J. LIBBY

THE National Council for Prevention of War and our War Department are on opposite sides of the same street in Washington. This fact is symbolical. Both organizations start from the same facts. They symbolize the two contending theories as to what is to be done about those facts.

The War Department says that there is danger of war and we must prepare adequately for war. The peace movement says that there is danger of war and we must prepare adequately for peace. There can be compromises in the national policy between these two viewpoints, but in principle they are irreconcilable. One means increasing armaments. The other means increasing world organization with general reduction of armaments. One is based on fear and suspicion. The other is based upon faith and co-operation. Ultimately the nation must choose between them and develop one policy to the gradual exclusion of the other.

The potential causes of war are numerous. The population of the world has more than doubled in a hundred years. The population of Europe has trebled. This fact causes tensions everywhere between those that possess a favored position and those that covet it.

Economic competition is more aggressive today than it was before 1914. The United States has entered the race for the markets of the world and we see evidences of the fierceness of the struggle almost daily in our papers. One day it is our shipping board and another day it is our film industry. Then it is our investors in British electrical corporations and then again it is the oil companies.

To mention only one more of the threatening factors, there are the settlements under the Versailles Treaty to consider. The Versailles Treaty set up a dozen danger spots where there was one before. The Polish Corridor, Upper Silesia, Transylvania, Bessarabia, Albania, Mussolini, Russia, the whole Minorities problem of Europe—one has only to name them to remind the well-informed that world peace is not going to drop from a kindly heaven into the lazy lap of the world.

Is it any wonder that War and Navy Departments all over the world are active? Our military men have only one path open to them. It is their duty to be ready for war whenever war comes. They may call their work preparation for peace but they have no illusions about it. They know that they are getting ready for a war which they see impending from the conditions I have described.

Nor have they any illusions as to the nature of that war. They know that it will be a war of gas and aeroplanes, a war of frightfulness, a war of extermination of the non-combatants. Every well-informed statesman in the world, including President Hoover, says that another world war would spell the doom of our civilization. Yet it is for this war that it is the fate of our military men and the military men of the other nations to get ready. They admit privately that there is no such thing as "adequate" preparation for such a war. The most they can do is to spend all the money they can get upon military training and equipment and curse the "pacifists" for obstructing further appropriations.

The "pacifists," meanwhile, are calling the attention of the peoples of the world to the stupidity of preparing for general destruction instead of laying the foundations for genuine security. In France Briand stands for co-operation with Germany as against Poincare, the champion of arming against Germany. In Germany itself the political battle is drawn between Count Hugenberg and the nationalists who want their army back again and Stresemann and the "co-operationists" who are patiently trying to work out with Briand and the "co-operationists" of France the security of both nations. In England Winston Churchill and Mr. Bridgeman adhere to the traditional policy of trying to maintain the biggest navy in the world, even against America, while Lord Cecil and others in their own party and both the Liberal and Labour parties as units call arming against America "madness" and are going into the next election on a policy of co-operation with America and the continent of Europe, seeking the security of all nations.

In our country thinking is not so clear yet in our legislative halls and the lines are not yet drawn as between our two parties on this universal issue. Examination of the record will reveal the fact that the same Senators in many instances voted for the Peace Pact and the cruiser bill. The Kellogg Pact stands for co-operation. The cruiser bill is admitted to be fundamentally an expression of naval competition — arming against England. America this winter, without

diminishing her own security, had an opportunity to stop the race in armaments throughout the world and chose instead, largely through the influence of the shipbuilders, to join the race and accelerate the speed.

Adequate preparation for peace requires attention to four factors: adequate machinery for the settlement of the disputes between nations; cultivation of public opinion in support of this machinery as the substitute for war; the teaching of goodwill instead of hate in the schools of the world; and the reduction and transformation of armies and navies by international agreement to police forces.

Our entrance into the World Court is undoubtedly the first step immediately before us in the carrying out of a peace program. Naval agreement with England, after the British elections in June have clarified Britain's political situation, bids fair to be the second step. The third step will be, we may hope, ratification without reservations of the Pan-American Arbitration Treaty which was signed in January in behalf of the United States by Mr. Hughes and Secretary Kellogg. The fourth step will be a declaration of policy, such as is embodied in the Porter or Capper resolution, to back up the Peace Pact at least to the extent of forbidding the export of arms to nations that break the Pact. Probably at this stage authorization of an embargo by the President upon the export of munitions to one or both belligerents as he may see fit to impose it will be wiser than a mandate upon him to decide which nation is the aggressor.

The discussion of these and other measures is itself educational and helps to create the public opinion and the confidence which are essential to the working of the machinery. Public opinion is the steam that runs our institutions and enforces our laws. An enlightened public opinion is the hope of every democracy. Those who want to help the cause of peace forward must inform themselves thoroughly and then talk, talk, talk with facts as hard as bullets.

The schools and churches are also necessary to the achievement of world peace. Now that the promotion of peace has been accepted by our Government as the mission of America, and with full realization of the world situation, there is no more patriotic duty that a teacher or a preacher can perform and none more in harmony with all of the best instincts of humanity than the promotion of peace based upon understanding and goodwill.

The reduction of armaments and the transformation to police forces will be the acid test of the sincerity of the nations in the promotion of peace. No nation will venture to disarm alone, but public opinion all over the world is demanding that the present staggering burden of competitive armaments shall be lifted from our shoulders and that first limitation and then drastic reduction of armaments shall be achieved.

President Hoover, in his inaugural address said: "Surely civilization is old enough, surely mankind is mature enough so that we ought in our own lifetime to find a way to permanent peace." Through the development of the World Court, of treaties, and later through membership in the League of Nations as the other great agency for the settlement of international disputes, through the cultivation of a sound public opinion and the promotion of international understanding beginning in our own hearts, and with all this through the resolute and courageous reduction of armaments throughout the world by international agreement to police status, all nations can together achieve true security, security from war itself. This is the crusade of our generation. To it every right-thinking man and woman should dedicate himself daily afresh.

THE CHURCHES AND WORLD PEACE

A Conference Reported by Murray S. Kenworthy

WE therefore hold that the churches should now condemn resort to the war system as sin. We further hold that the churches should now regard war, when distinguished from the exercise of police power by authorized international agencies, as a crime." These are but two of the positive affirmations adopted by large majority votes of the delegates to the Second Study Conference on the Churches and World Peace. The Conference was held in Columbus, Ohio, March 6-8, under the auspices of the National Committee on the Churches and World Peace which is a section of the Federal Council of Churches of Christ in America.

At the first conference, held in Washington, D. C., in December, 1925, the center of discussion dealt with the responsibility and duty of the church regarding international questions, and particularly regarding issues which involve war and peace. Its pronouncements clearly indicated advance thinking. Since that conference many events have happened, reshaping international relations and influencing the attitudes of leaders in all religious and public affairs. The Pact of Paris, The Pan-American Conference, and the international influence of such men as Lindbergh, Morrow and Herbert Hoover were the most outstanding of these. In particular the Pact of Paris involved possibilities so revolutionary, and prophetic of new and better international relations, that the calling of a second conference seemed to the committee to be mandatory. The call was issued to those churches in the Federal Council, and 115 delegates, and a number of visitors from other communions and peace agencies were in attendance. These delegates included many of the leading men of the American churches. Editors, Secretaries, College Presidents, Bishops and Directors of Religious Education were numerous.

The general theme for this second conference was: "In the light of (1) the General Pact for the Renunciation of War, and (2) the spirit and ideals of Jesus for a universal human brotherhood, what are the next steps toward a warless world which the churches of America should now advocate."

So great was the influence of the Kellogg-Briand treaty that it seemed to shape every thought and decision of the conference. In it the statesmen of the nations had placed the standard of peace so far in front that it was a question whether the churchmen would advance to its position. This was most evident when the conference, sitting in judgment upon war, hesitated to write the words "sin" and "crime" into the verdict, and when it deleted from the "findings" an entire paragraph for fear it would seem that the advanced stand being taken was the direct result of the lead of the statesmen.

The verdict against war was pronounced only after long periods of discussion. To study group "A" had been assigned the general task of presenting to the conference "findings" expressing what should be the churches' "peace ideals and principles in the light of the teachings of Jesus." After hours of discussion it had, without a dissenting voice, voted "war is sin." Later, the conference in plenary session by a decisive vote (after a long discussion) accepted this idea and referred it to the message committee. That committee brought back the phrasing, "the churches should now condemn resort to war as sin." A long period of discussion again followed. Many parliamentary methods were used in the attempt to get a modified statement, which was finally accomplished, but it satisfied neither party. A mutually

satisfactory pronouncement was sought and the Libby-Dempsey phrasing as given in the first paragraph of this article was adopted with few dissenting votes.

The vigorous and considerable minority delegates were not ready to declare war a sin because, they said, our country may and probably will become involved in a "defensive war" and we must be free to assist her; and then, some wars may, after all, be righteous; and if all war is sin, our national heroes and our fathers and brothers were sinners.

The answering argument cited Jesus' life and teachings, affirming "that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the Fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions and cultivates hate. War means everything that Jesus did not mean and means nothing that he did mean." (Affirmation No. 2 in findings.)

The themes discussed in the study groups and the plenary sessions were many, covering the wide range of points vital to the question of peace. Only a few may be listed here as follows: War in self-defense; church co-operation in providing chaplains for the spiritual needs of soldiers; co-operation of the church in war-time social service, in the works of mercy on the battlefield, and in the activities of the American Red Cross; personal decision in regard to military service; attitude of the church to conscientious objectors to war; specific projects which will call for high moral qualities of international and inter-racial good will and will serve as a "moral equivalent of war"; the national defense act and the R. O. T. C.; non-violent measures of security and defense; Senator Capper's resolution to make unlawful export of munitions to countries that violate the General Pact Renouncing War; American Economic Imperialism; the Monroe Doctrine; intervention; World Court; League of Nations.

MESSAGE TO THE CHURCH

The document prepared by the message committee and accepted by the conference to be sent to the American churches was as follows:

The achievement of enduring peace is the most urgent need of our time. In reaching this goal the churches of the United States have a vital part to take.

This Study Conference of 115 selected representatives of communions records herewith certain convictions and recommendations which they submit to the churches for careful study and for general adoption, so far as they shall be found in harmony with the ideals and spirit of Jesus Christ our Lord and Master.

The General Pact for the Renunciation of War as an Instrument of National Policy, pledging the nations to use only peaceful means for the settlement of their controversies whatever may be their origin or nature, expresses the purpose of the nations to deal with one another on the basis of the Christian ideal of non-violence, justice, co-operation and good will.

The Conference welcomes this Pact. The Pact has indeed little power in itself but it has great possibilities. The realization of those possibilities depends on the will of the peoples and this in turn depends largely on the conscience and activity of the churches. It rests with the churches to put the breath of life into the solemn pledges of the Pact and to carry its high vision of a warless world to triumphant success.

Affirmations

1. We hold that the church, the body of Christ all inclusive—transcending race and national divisions—should henceforth condemn and renounce recourse to war for the solution of international controversies, and should insist that responsible statesmen shall conduct the policies and procedures of the state in harmony with the spirit, the pledges and the intent of the Pact.

2. We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the Fatherhood of God, scorns the brotherhood of Man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that he did mean.

3. We, therefore, hold that churches should now condemn resort to the war system as sin and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support.

4. We further hold that the churches should now regard war, when distinguished from the exercise of police power by authorized international agencies, as a crime.

5. We hold that "Christians should be good citizens, obeying the laws of the state and being subject to its authority up to the point where obedience to man would be disobedience to God."

6. We hold that the churches should teach patriotic support of the state, in the conviction that the state is bound by the obligations of the Pact never to resort to war, but to use only peaceful means for the solution of all controversies.

7. We hold that the churches should support and sustain with moral approval individuals who, in the exercise of their right of conscience, refuse to take part in war, or in military training.

8. We hold that, since economic factors are primary causes of international suspicion and hostility, and frequently lead to war, the churches should engage in the most serious study of such vital problems as foreign investments, war debts, raw materials, tariffs, armed intervention for the protection of property, and the whole question of the economic and political control of foreign peoples.

9. We hold that the churches should advocate vigorously effective steps for speedy reduction of armaments, for bringing national policies into harmony with the spirit and pledges of the Pact, and for the creation of a comprehensive peace system in the development of mutual acquaintance, appreciation, and good will between the nations.

10. We believe that the decisive struggle is now on between two mighty systems: one, the belief and life that might gives right, that nations are beings of power without moral obligations; the other, that right stands above might, that nations are moral beings with inescapable moral obligations. The fate of civilization depends, we believe, on the issues of this struggle. A few years of grace are before us. Which way the issue goes depends primarily on the vision, courage and faith of the churches.

Recommendations

In the light of the foregoing ideals, principles, and convictions, this Conference recommends to the churches to study the following specific proposals, and, insofar as they commend themselves to the mind and conscience of the churches, to adopt them for themselves, and to seek their acceptance by the nation as a whole.

1. Condemnation of resort to the war system as sin and refusal henceforth to be used as an agency or instrument in its support.

2. Loyal acceptance of the spirit and intent of the Pact.

3. Support of the Government in international co-operation in the development as rapidly as practicable of the required agencies and procedures for the just and peaceful settlement of all controversies, such as Judicial Settlement, Arbitration, Conciliation, and Conference.

4. Support of our Government in promoting the codification and ratification of a system of international law based on the illegality of war.

5. Advocacy of membership by the United States in the Permanent Court of International Justice, and acceptance, with the other principal nations, of the optional clause for obligatory jurisdiction.

6. Advocacy of membership by the United States in the League of Nations, with such reservations, if deemed necessary, as may be mutually satisfactory to the League and the United States.

7. General and drastic reduction of armaments.

8. Advocacy of the abandonment of the policy of armed intervention by one power on its own authority for the protection of the "lives, property, and interests" of its citizens in foreign lands, and the substitution of non-violent measures collectively administered.

OUR CONTRIBUTORS TO THIS ISSUE

SAMUEL G. INMAN—Secretary, The Committee on Cooperation in Latin-America and Instructor in International Relations, Columbia University.

SYLVESTER JONES — Formerly a member of the Friends Mission in Cuba, and for many years prominent in directing the United Protestant work in that country; now in business in Chicago.

MURRAY S. KENWORTHY — Mid-Western Regional Secretary, American Friends Service Committee.

FREDERICK J. LIBBY — Executive Secretary of the National Council for the Prevention of War; an editor MESSENGER OF PEACE.

OLIVE BRANCHES FROM THE SEVEN SEAS

Harbingers of Peace Found Here and There

AT RAMSIN, a small town in Mecklenburg, where the housing conditions are very bad, a war memorial has just been erected which is unique of its kind, says the Berlin correspondent of the *Christian Monitor*. It is a building containing dwellings for a large number of families, and a memorial plate upon the fascade has the following inscription:

To Remind the Living
Of the Terrible War Sufferings,
To Admonish Those of the Future
To Peaceful Aspiration
This Parish Built These Dwellings
To Mitigate Distress,
And Dedicated Them to the Memory
Of Their Fallen Citizens.

As Mecklenburg is generally considered politically a reactionary country, this generous memorial stands out all the more conspicuously from the many costly monuments that have no ethical or practical worth.

Germany and Soviet Russia signed, late in January, a treaty pledging themselves to submit all disputes to a joint commission, consisting of two Germans and two Russians. This commission is to meet normally, once each year, but may be convoked at any time.

Industrial arbitration tribunals have now been established in 1,528 cities and towns in the United States, according to the second annual report of the American Arbitration Association. The national panel of arbitrators has been increased to more than 5,000 members. Considerable increase in requests for arbitration is also reported.

A United States Peace College is the object of a bill introduced recently in Congress by Representative Emmanuel Cellar of New York. Such a college should rank with the War College and Naval Academy, he thinks. It should give training and guarantee advancement to efficient young persons in the lines of diplomacy, the informing of public opinion and similar lines of achievement looking toward the preservation of peace between nations.

Special significance is attached to ratification by the United States Senate of the Anti-Slavery convention or agreement proposed by the League of Nations. In the first place it may surprise readers to know that there still exists a sufficient amount of human slavery in the world to make necessary such a measure. This deplorable fact is in itself evidence of the importance of the convention. The particular significance, however, lies in the fact that for the first time the United States has deposited its ratification of a League of Nations convention on the Secretary-General's table. Perhaps it may be taken as an earnest of continuous and even more active co-operation on the part of this government in acting with the League in matters of world import.

Elimination of the passport visa fees by the United States and Great Britain, with a saving of $10 for travelers to either country, is one of the objects of the National Travel Association, which has been organized in London with Lord Derby as President. Sir Harry Brittain reports that negotiations between the British and American governments are providing for the elimination of the visa charge and he is organizing support in the House of Commons for return to the pre-war travel system. The removal of this vexatious barrier to international travel will contribute to inter-world understanding.

The Women's International League for Peace and Freedom at the recent meeting of its Executive Board in Boston adopted a resolution which we commend to the advocates of the cruisers: Resolved, That two friendly, unarmed ships for ceremonial occasions are needed more than additional cruisers, in order that important officials sent on missions to foreign lands may travel in amicable fashion with no hint of armed force, as is the case when such officials go on battleships. One such ship should be for use on the Atlantic Ocean and one for use on the Pacific. These ships should be under the jurisdiction of the Department of Commerce and the personnel should be entirely civil and not military.

Venezuela, the last of the American nations to do so, has now ratified the convention making letter postage between that country and the United States two cents.

Frontiers between Yugoslavia and Bulgaria are re-opened, a permanent mixed frontier commission is to be established, and a treaty of commerce is under consideration.

A move to strengthen the ties of friendship and understanding between the United States and Japan by encouraging a more extensive knowledge of Japanese literature in this country is being sponsored by a group of prominent Japanese through an organization—the Niche-Bei Banka Gakkai—with headquarters in Japan. The aim of the organization is to establish a Japanese-American cultural center, probably in New York City, which would comprise records of Japanese civilization, national legends, histories and other specimens of Japanese literature and material representing modern Japanese progress.

A seminar group of about forty students, representing the leading universities of the South, discussed last summer the question whether the Negro has any qualities equal or superior to the white. After some discussion, they admitted five: Music, oratory, patience, fidelity, and, stating it negatively, a lack of the spirit of revenge. While this may have no scientific value, it is significant that these young men were sufficiently open-minded to reach such a conclusion.

The Committee on Friendly Relations Among Foreign Students is doing much for the promotion of international friendship and good will through personal service by and for students from other lands. It seeks to provide information concerning American student life and conditions to be confronted by the foreign student. New students are met at the steamship piers and advised regarding plans for reaching their destination. Effort is made to relate foreign students to American home life and to facilitate on their part free expression of opinion, and in particular the dissemination of facts about their homelands. The practice of Christian principles in interracial and international contacts is the aim of the committee; therefore the Chinese, Japanese, Filipino, Korean and Russian Christian Associations are affiliated with the organization. A survey indicates that there are nearly 10,000 students from 100 different countries enrolled in about 300 American colleges and universities. The largest groups are: Chinese 2,000, Japanese 1,200, Filipinos 1,500 and Russian 800. Offices are maintained at 347 Madison Avenue, New York.

The Messenger of Peace
Published by the Peace Association of Friends in America

Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
Thomas R. Kelly — Elbert Russell
Gilbert L. MacMaster — James T. Shotwell
H. Linneus McCracken

Subscription
Fifty Cents Per Annum, Postage Free

What Makes a Holiday?

How One Holiday Was Observed

WHAT do you do on a vacation? Go fishing? Visit grandmother, or grandchild, as the case may be? Or do you finish that new book that has been tempting you from home duties or business?

Vacation does not always spell a day of rest for the missionary. In the following article written by Emma P. Martinez, you can learn just what constitutes a holiday for your representatives in foreign lands.

"When I opened my eyes this morning, a feeling of freedom and rest came over me, for I remembered that it is the 19th of March, Patron Saint's day in Puerto Padre, and that schools do not function on that day. A whole day for myself! It didn't take long to decide what I should do. There was that white linen dress that I wanted so badly for Yearly Meeting next week. One long day! Yes, I could cut and make it. I went about the early morning household duties with the dress in mind; and as soon as breakfast was over, I got out my material and pattern which I had brought from the States and began.

"It seemed so unnatural to be doing it that I almost felt that I was sinning, and to ease my conscience, began to question myself as to whether I had not forgotten some duty. Just as usual, one popped up. Yearly Meeting reports—three of them—and only till the 25th to make them, with three days of school, three services to arrange for, etc.! I must get at them at once. No, the dress was a temptation that drew me from the routine of the regular duties laid upon me, but I must make the sacrifice. The dress could not be made. Some of the uncomfortable dark dresses must be worn, though the white one would be much more suitable in this dusty, hot time.

"I went to my desk and began with the long statistical reports. As I was turning over some papers, out fell the memorandum that people at home like to hear from us in foreign lands.

"We have had no rain for nearly three months. Vegetation is all dried up and covered with dust. A thick fog of dust fills the air and clogs up one's respiratory organs almost to suffocation. Much sickness is being developed. During the last few years the streets have been worked and filled in with a fine white soil which when damp packs down and hardens but in the dry season loosens up and causes the dust we are now breathing and eating. To make matters worse, just at this time our street is being repaired. New dirt is being dumped, pounded, and spread out so vigorously that the dust is so thick that one's eyes fill up and have to be bathed.

"Why don't you sprinkle, you ask? The town does own an old sprinkler that does about as much good as a hand sprinkler. It goes over the main streets every two or three days to encourage us, but any sane person knows it is of no use. In the sugar town of Chaparra, a few miles away, they are using oil on the streets; but it is done by an American company which understands sanitary methods. In time it will be done all over the Island. We just have to suffer and wait till that time comes. The dry seasons come when the sea breezes are strongest. We get the full force of the wind—and of the dust! Had we a well, I would try our neighbor's method of a bucket and a cup, would line up the school boys every evening and have a game of playing with the dust.

A FIESTA RECEIVES A BLESSING

"To make the Saint's day more popular and to have a real big time, it was decided to inaugurate a large new club house that has been in building for over a year and has cost a large sum of money. This afternoon is the official program and tonight the inaugural ball. Great preparation has been made and everybody is excited over the occasion except a few Quakers who know how to keep peaceful and quiet.

"The program was printed in the daily newspaper yesterday and has for one of the numbers on the official program a religious blessing by a priest. The editor comments thus: 'We would not fail to note the tact of the parties who proposed the religious blessing by a representative of a religious body. Although the Club is not strictly sectarian, it seems to us very fitting to have the blessing; for whether the dancing be Fox or Havana, the dancers, although their thoughts may be sinful, will feel more tranquil, knowing that dancing has been blessed and that therefore they are acquitted from sin because with sacred things one cannot sin.'

"A large majority of the people will have their conscience clear from the simple act of pronouncing a few religious words and the sprinkling of holy water on some of the parts of the building. Does Cuba still need missionaries? Are our small groups of Christians who, with us, denounce such teaching strong enough to stand out alone under such pressure? A few would, but not enough to keep the churches together.

"It has been gratifying these days to note that our little group, principally young people, are not taking part in the inauguration. Some of their families are members of the Club, and, of course, would take them if they wanted to go. Three young women, two of whom are assisting in school, and another, sister of one of the two, were given their choice of attending the inauguration, which will be quite an expense, or of going to Holguin to Yearly Meeting. They do not want to have anything to do with the festivities of the day and are preparing, in a very humble way, to go with me to Holguin. In all we shall be about a dozen strong.

"We had our temperance contest Sunday night, and the one who won is a niece of Ramon Morell. We are helping her through school and are so glad that she won. She does janitor work, as Ramon did in Holguin when he was studying. The president of the School Board was one of the judges and made quite a temperance speech when he presented the medal. His ideas were in perfect harmony with our teaching. He neither smokes nor drinks.

"At the last Mission Meeting, which I did not attend, a concern was expressed that is food for grave thought. Other denominations are giving more importance to their established work here and are progressing, while we do little more than live. Does it pay, considering the money that has been put here, the need, and the opportunity that still exists to save souls who are at our very door and who are in as great need of a Savior as any heathen far away?"

PASTORS IN CONFERENCE

The pastors of Miami Quarterly Meeting met in their usual mid-quarterly conference at Lowell, Kansas, under the leadership of Arthur J. Haworth, chairman of the social committee. After a season of scripture reading and prayer, tentative plans were made for the coming Quarterly Meeting and arrangements made for entertaining Friends visiting from other meetings.

As it is felt that a close connection should be maintained between this group and other organized groups in the meetings, cooperation was pledged with the Christian Endeavorers in regard to standards set for obtaining banners which are awarded each Quarterly Meeting session to the society having the highest percent of attainment.

Plans were discussed for Daily Vacation Bible Schools, with ways and means of financing them, and all present agreed that the Standard supplies were the best obtainable. Two such schools were planning on using this material this summer. Bible School work also had its place in the program, and adapting to our own needs the idea of scripture-memory contests already tried in other Yearly

Meetings, the suggestion was to be carried to the superintendent of religious education that such a plan be tried within the limits of Miami Quarterly Meeting.

Special music by William and Stella Garrison was enjoyed. This first attempt at a programmed conference having proved so satisfactory, a new committee was selected to plan for the next meeting.

MINNEAPOLIS MEETING

The Christian Endeavor Society held a sunrise Easter meeting at the home of Dr. and Mrs. Fred Wells. After the meeting, a simple breakfast was served, and the whole society adjourned to the church, where they gave several musical numbers, both in the church service and in the Sunday School. In the latter, the South Side Mission presented a pageant of the coming of light on the first Easter Day. All the services of the day were well attended and inspiring. The offerings were for missions, the S. S. Primary Department of 20 contributing $4.95.

The Institute of Social and Religious Research have recently completed a new thing in the way of a survey, and in the near future will publish their findings in book form. They selected a south section of Minneapolis, containing 264,000 residents. Of these, 79,000 were Protestant, 19,000 Catholic, 3,500 Jews, and 2,200 Christian Scientists. The remainder, 60%, were unchurched. They made frank statements in reference to the failure of the churches in adaptation. The following is their comment on the work of Friends:

"It is the only church to minister to the Quakers in the Minneapolis area. This justifies its place of location at the center of the city. However, this church has been for many years ministering through its church school and its allied activities to the children of the neighborhood. From the standpoint of the participation of its people and its pastor in the worthy affairs of the city, this church, though small, could be classified as adapted in its type of ministry."

Right economic and political relationship is as vital to sound spirituality and to the salvation of the soul as its right domestic relationship. To be wrongly related by money to your fellows is as wicked as to be wrongly related by sex. The same law which says "Thou shalt not commit adultery," says "Thou shalt not steal" and "Thou shalt not covet." The same Lord who condemned the impure glance also commanded to "love one another." Not until we see right human relations as so vital and wrong relations as so intolerable shall we discover the will that finds the way.

—ALBERT D. BELDEN.

CLASS IS CONDUCTED IN FAMILY PROBLEMS

West Richmond Tries Successful Experiment in Field of Home Relationships

Under the auspices of its Bible School, West Richmond Friends have for the past few months been experimenting in an untried field of study. In response to quite a general feeling that a frank consideration of vital problems of the home would be helpful a mixed class of older adults, composed largely of parents, was organized the first of the year, with Dean Harry N. Wright of Earlham College as its leader. Immediate interest was shown which has been well sustained, the attendance reaching beyond fifty. Several non-Friends in the community attended.

In this issue appears a digest of an important report on family life made at the quadrennial meeting of the Federal Council of Churches at Rochester last December. At the same time an address was delivered by Dr. Valeria H. Parker, who said in substance:

"Among the situations which the church of the present day must face is the increasing instability of family relationships evidenced by the number of fathers and mothers seeking legal judgments which will permit the dissolution of family ties and the formation of others at will. Statistics tell us that there are approximately one-sixth as many divorces as marriages. This indicates a large number of men and women faced with the tragedy of broken ideals and the necessity for readjustment of their personal lives. In addition, social workers tell us that a large number of children and young people in need of adjustment in the community are the product of homes broken by divorce. In order to meet the situation, some are advocating new forms of partnership, in place of monogamous marriage, legalized by the state and sacred to the church. They advocate a union more temporary in character if desired, and relieved of some of the economic and parental responsibilities usually associated with family life.

"To many, monogamous marriage, still seems to hold the possibilities of the highest satisfactions, biologically and spiritually. However, the home, church and school as the character training institutions of the community have in the past largely failed to include sex character training of the young as a basis for better preparation for home building and family life. Present tendencies show a definite effort on the part of parents and teachers of secular and religious subjects to prepare themselves to meet the needs of youth in this direction. They are alarmed by the false standards of family life and the pitfalls of emotional exploitation which endanger young people and recognize the need of character training which will imbue sex with due importance and dignity instead of relegating it to the realm of myth, mystery or unwholesome emotionalism. The church can be of greatest service when it incorporates in its teaching scientific facts concerning the family relationships, interpreting them in the light of religious ideals. The church teaches the permanent values of human life and personality; the sacredness of marriage and the mutual responsibilities of husband and wife, of parent and child, and the importance of clean living. It must therefore assist in preparing parents to meet truthfully, the early questions of children in relation to the origin of life. It must also assist both parents and teachers to interpret the dignity and importance of the handing on of life from one generation to another; to understand the physiological and psychological development of adolescence and the value of example and training in setting such standards of family life as will be of practical influence in guiding and developing youth in choices of friendship and conduct, in dawning love emotions and finally in choice of mate and conditions of home building."

With these general considerations as a background, Dean Wright led the West Richmond class into what proved to be a very helpful study. First sketching the development of the family ideal and of the home, he took up in order the various problems suggested above. There was an openness and a frankness in dealing with certain questions that are too rare, yet they were enveloped in an atmosphere of dignity and reverence. On the whole the class has furnished a demonstration of what the church should be doing to give information on these important subjects and to inculcate Christian ideals of marriage and home life.

Religion without goodness is still a blight on our organized religion. Critics might say that although our religion was founded by the Man of Nazareth, we are really rather snobbish, and acquiesce with a shade too much complacency in social distinctions that, from our calling, we should never countenance. Perhaps because He was one of themselves, the common people heard Him gladly, but us they don't hear at all, and won't until we are less proud. Our rich men are handicapped by their money, How can they help it? They no more want to be faithless to our Lord's injunctions than do we ministers. Fewer things can be harder than to treat every other church member as a friend and brother when one is rolling in money.—JOHN BEVAN, M. A.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

SPRING IN KENTUCKY

Spring is coming in the Kentucky mountains. From her chair on the porch at Bill Cline's, Jessie Hoopes can see the boys and girls, and men and women hard at work hoeing and planting in gardens and fields.

This is Jessie's second visit to Debord as a Home Service worker for the Service Committee. This time she has given her friends the opportunity (which they lovingly seized upon) of serving her, instead of being served. The Cline children shared the "flu" with her, and she was sick for several weeks. "Five of the children were sick at once." (How many children are there, one wonders.) However, they are all well now, and Jessie is working again for and with the "dear people" of the community.

They are poor, very poor. The Government is raising the requirements for teachers, a little each year. Soon only High School graduates will be accepted as teachers. But High School graduates cost more, and even now some of the little mountain schools are without teachers, because they cannot pay the salaries of teachers of even the present degree of education. More schools will probably close next year. Here is an ideal chance for some young Friends looking for service and adventure combined.

Many Friends are interested in the work of Jessie Hoopes, and several sewing circles have her Kentucky neighbors in mind. But more help is needed than these groups can provide. New and partly-worn garments and shoes are much needed by many people. The shoes must be wide and comfortable, with low heels. And clothes sent at this season must be summer garments, as the mountaineers have no room for storing. A nail in the wall is the ordinary wardrobe. Thrifty people put a spool over the nail, or stretch a string across the corner of the room.

Send working clothes that will stand washing—stout boys' shirts, and bright ginghams for girls and women — and towels that will really take up water. (They have only cotton ones there.) Send a little recreation from the outside world—"dub" tennis balls for the children to play ball and "Andy-Over"; flower seeds (many gardens were completely washed out last year); story books; records for the three or four "talking machines" on the creek—good records; these people are yearning for music, and practically all the records they can get seem to be of poor voices, or absolute trash or both. Send to Jessie Hoopes, Debord, Martin County, Kentucky.

FAMINE IN CHINA

Famine relief workers and food going into the death zone of China will be transported free of charge. The Nanking Government is straining every nerve to improve the railroad service, and has issued a ten-million-dollar loan for famine relief. But this is only a small part of what is needed. Four million sufferers can now be reached—of a total of fifteen to twenty millions. Send contributions to James A. Thomas, Treasurer, China Famine Relief, 205 East 42nd Street, New York, or to the Service Committee.

CONFERENCE OF NEW ENGLAND FRIENDS

The Friends Center of 120 Boylston Street, Boston, is most energetic. Young Friends Discussion Group, Quaker Round Table Friends Guild, Women's Missionary Society, Weekly Teas, Monthly Meeting—there is hardly a day without its special activity. One of the most important, of course, is the work of the A. F. S. C. whose New England branch makes its home at the center. Anna B. Griscom was present at the monthly meeting, on February 13th of this branch, to tell of the reorganization plans of the Committee.

The New England Branch will hold a conference for all Friends in New England on April 20th and 21st. The meetings for Saturday the 20th will be held in Pilgrim Hall, 17 Beacon Street, Boston, and the topics for the morning and afternoon meetings will be:

"Program for the Religious Society of Friends." The speakers will be Stephen Rushmore, James A. Coney, Wilbur K. Thomas, Alexander C. Purdy, Seal Thompson, Moses Bailey, C. Hale Sutherland, Henry J. Cadbury and Rufus M. Jones. In the evening, Agnes L. Tierney will speak on "The Mystical Background of Quakerism."

The regular Meeting for Worship and the Bible School will be held as usual in Andover Hall, Francis Avenue, Cambridge, on Sunday morning.

THE "REMEMBER ENGLAND" CLUBS

As soon as the outside world reached Austria after the war, it was shocked and horror-struck at the terrible conditions found, due to the long under-nourishment of the war and the blockade. Tuberculosis, rickets, all the diseases of over-crowding and under-eating, were running rampant. Hardly a two-year-old child could walk, and it was nothing unusual to see four-year-olds whose bones were not yet strong enough for them to stand alone. In Ruth Fry's "A Quaker Adventure," and the newer "Quakers in Action," by Lester Jones, you may read the story of how the Friends brought soup to the aged, bread to the students, milk to the children, hope and encouragement to all.

One very important part of the task of making Austria a part of the world once more was carried out through children, the tale of whose sufferings opened so many English hearts and homes to them. Nearly a thousand Viennese children from six to fourteen years of age, went to England as the guests of families all over the land. Some remained a few weeks, others for months, some even for a year, and returned rosy and healthy to their homes and families.

That was only the beginning. Filled with gratitude to these unknown friends in England, teachers and parents of these children declared as one, "They must not forget," and formed them into clubs, according to age, clubs which should help them to "Remember England." These clubs very soon came in touch with the Quaker Center in Vienna. One of the workers gave part of her time to them, and year after year, the children have met weekly in their respective groups, to play English games, sing English songs, read English books, write back to their foster-parents in England, and *remember* the country which probably saved their lives — certainly their health. Today, after a dozen years, a few of the youngsters have died; others have left Vienna. Those who remain are energetic young men and women, and the clubs are flourishing, with a strong international bent, which promises great future usefulness for their members. Although there is still a Quaker supervisor, the young people themselves now take most of the responsibility, and are studying other countries as well as England.

And their English friends fully reciprocated. Money was sent for the further help of those whose parents were poor, and for their training in suitable trades or professions, while funds were further solicited among English Friends to ensure that all these children should have the best possible start in life. An Austrian lady, Margaret Popp, has for six years administered this fund, advised the young people as to suitable trades, paid necessary fees, etc. She has also been in charge of the correspondence between the children and their foster-parents. Nearly all have now finished their apprenticeships or other

training, and the long guardianship of English Friends thus comes to an end.

During last January, Isaac Goss, the English representative of the Club work, who had personally collected much of the money used for the education of the children, visited Vienna, and attended several of the clubs, as well as meeting nearly fifty of the parents. At the Friday Club, which consists of young men and women (Catholics, Protestants, Jews —an extraordinary thing in Austria— the clubs evidently breed religious tolerance) he spoke on "Is Religion an Opiate?" This question is troubling a great part of the younger generation all over Europe. Fortunate are those young people who hear it answered by such a man as Isaac Goss.

QUARTERLY MEETING AT FRIENDS CHAPEL

Shawnee Quarterly Meeting turned aside from its accustomed place of assembling and held an unusually good session at the Friends Chapel meeting-house near Coyle, Oklahoma, March 8-10. The afternoon of the eighth was devoted largely to a discussion of the opportunities and privileges of the local meetings on Ministry and Oversight, and of the various ways in which they may advance the interests of the church, and help in solving some of its problems.

The service on Friday evening was in charge of the Quarterly Meeting Superintendent of Temperance, who had arranged for a short program. This was followed by a discussion of the liquor problems that confront the meetings in this Quarter. The growing popularity of the cigarette with its misleading and pernicious advertising, seen so generally everywhere on billboards, in newspapers and magazines, were also spoken of and some methods of meeting these evils were pointed out.

The principal speaker at the Saturday morning session was L. Herbert Reynolds, pastor at Cherokee, Oklahoma. He spoke again on Saturday evening on the subject of missions. Sunday morning he brought a very helpful message, using for his subject, "What Is Your Meat?" His services in the various sessions were much appreciated. Other visitors were Mrs. Herbert Reynolds and her mother, and Harvey Graham of Haviland, Kansas. The sessions were all well attended and every one present seemed to receive help and encouragement.

One of the interesting and touching features of the meeting Sunday morning was the presentation of a missionary box to Charles Wooten, Quarterly Meeting Superintendent for the Indian Children at the Tubercular Hospital for Indians at Shawnee. This was the work of the Friends Chapel Sunday school. After the presentation of the box, he told something of his work among these children. As he spoke of how much these Indian children, ill in body, without money and away from home, appreciate the work of him and his wife among them and how they enjoy the little gifts and tokens of love they are able to bestow, tears came into the eyes of almost every one.

Another thing which occurred Saturday morning, and was a good demonstration of the practical working out of a Christian life, was the little service rendered by Edward Wright, pastor of Friends Chapel meeting. He told how God had shown him that he had spoken perhaps too shortly the night before, not meaning to offend any one, but that one brother might feel hurt. He was anxious that his life might be helpful and not a hindrance to any, so he went to this man, and, taking him by the hand, asked forgiveness. The scene was very touching and brought a good feeling into the meeting.

SCHOOL OF MISSIONS AT NEW GARDEN

The eighth annual School of Missions of New Garden Meeting, Guilford College, North Carolina, began the first Sabbath evening in February and continued for six consecutive Sundays. The Monthly Meeting Missionary Committee secured the co-operation of the Christian Associations of the College, the Endeavor societies and the Woman's Missionary Society, and made an attempt to interest the whole community in the study of the needs of the world.

It was their concern to make a spiritual appeal to young people to enlist in the Christian service of the world. The following subjects were offered: Missionary Biography, Stewardship, Race Relations, Friends of Africa, and the Christian and His Citizenship. A study of the different denominations of religious faiths, Public Morals, and Quakerism — a discussion group—was made. Besides these groups, there were classes for the Primary, Junior, and Intermediate grades of the Sabbath School.

Following the study periods the school assembled in the auditorium and heard helpful addresses. The speakers for the closing periods were Professor W. C. Jackson, N. C. C. College for Women; Dr. Fred N. Taylor, State Health Department; Francis C. Anscomb, Moravian College, Winston-Salem, and Lewis W. McFarland, our Yearly Meeting Superintendent.

The school was efficiently directed by Clifton Pearson, who was assisted by Ruth Anna Wildman, Secretary, and Nell Thomas, Treasurer. The average attendance this year was 153. The registration fee and the offerings will be used to promote missions.

SPIRITUAL AWAKENING AT MARSHALLTOWN

Marshalltown, Iowa, Friends have been graciously visited by a spiritual awakening which has been designated by some who passed through it as one of if not the greatest of its kind in the history of the local church.

Charles O. Whitely, Field Secretary of the Home Mission Board of the Five Years Meeting, came to us on March 10, and remained until March 24. From the very first service, when a group of young ladies presented themselves at an altar of prayer until the closing service when with others a man past sixty years of age came to renew his covenant with God, the services were characterized in a very marked way by the Spirit's presence.

The spectacular was not in evidence to and superficial methods were not used; but by the simple presentation of the Gospel and the demonstration of the Spirit, many souls were aroused to their conscious need of God, either in the forgiveness of sin, or the deeper work of grace.

While no definite tabulation of results was made, approximately fifty people, mostly adults, many of whom were beyond the middle walk of life, were definitely blessed.

On Easter Sunday the hand of fellowship was extended to 67 new members who had been received into the meeting during the year. Among those who joined by request, seven denominations were represented.

A Survey of Your Meeting— Its present condition and future possibilities

Is your meeting growing in spiritual power and influence? Are you holding your young people? Is your ministry effective?

Perhaps a careful survey of your meeting activities, your First-day school work, the interests of your individual members at home and abroad, the encouragement being given your young people, etc., would help solve some of your problems.

During the coming fall and winter, I hope to be able to make such a survey in a few Friends Meetings. Arrangements should be made this spring.—WILBUR K. THOMAS, Lansdowne, Pa.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PRESIDENT HERBERT HOOVER

Editor THE AMERICAN FRIEND:

One day in the year 1916, in England, a young English Friend remarked to me, "You know that Dad is not sound on the peace question." In truth, Dad was *not* very sound on the peace question, although otherwise a valued member of London yearly meeting. Yet that organization did not disown him and I have been informed that it did not disown others who failed to support the peace principles it so vigorously upheld, even to the extent of much suffering. I believe that American yearly meetings — some Friends would think rightly, some would think wrongly—took the same official position toward members who, like "Dad," were not sound on the peace question.

It is possible that many feel that Herbert Hoover, as a Friend, is not sound on the peace question. Doubtless he would say the same. Yet he refused to make money out of the Great War. I have been told that some very valued Friends could not help enlarging their fortunes, as an indirect result of the war. I think that anyone who reviews the life of Herbert Hoover will find that he has not participated in governmental activities associated with preparations for war. His policies of good will have been notable. His efforts to break the iron ring of the British rubber growers, put around the American users of rubber, has seemed to be a business matter of fair dealing on behalf of the American people. His public life has more or less been applied to the amelioration of sufferings in war, and the enlargement of social betterment in peace. To a large degree he has stood for the principles that Friends stand for. Most of us have been able to do relatively little on these lines; under divine providence, he has been able to excel us all.

As President of the United States he is the head of the army and navy, is surrounded by the trappings of war, generals, admirals, wire-pullers, and whatnot. The thunders of applause will follow him wherever he goes. These inevitable accompaniments of the presidency almost make me sorry to see a Friend holding that position. But I recognize the possibility of his helping the whole world, as probably no other public man today can help it. The background and experiences of his career have been extraordinary. Like the rest of us, he would not claim to be perfect. He enjoys the simple Quaker mode of worship. He has given evidence that he knows the effect of communion with God.

Everywhere I find that church and other people who are solicitious as to the moral and social conditions of our country, the enforcement of laws, the growth of political integrity, the extension of decent international relationships, are looking to Herbert Hoover as their hope. They pray for him; at times their expressions seem to verge on the pathetic. They almost seem to expect too much of him.

The following is from an address delivered a few days ago by a widely known temperance worker. It epitomizes the feelings to which I refer: "If I were using a text, it would be, 'There was a man sent from God.' For every crisis in the world's history, God has produced the man needed and best fitted to meet that crisis. . . . God raised another man, a Quaker boy from the plains of Iowa, who by training and experience and breadth of vision, whose feet had kept warm with travel, whose head had kept cool with philosophy, whose heart warmed with human sympathy—perhaps the only man peculiarly fitted for this crisis. The people trusted him and elected him president of the United States not because he was a Republican, but because he was a man the nation could trust."

Herbert Hoover needs the sympathy and prayers of all Friends. We desire that the temptations associated with high office may not overcome him, that the spirit of God may direct him, that the voices so eager to assail his better judgment may be stilled.

It is the hope of the writer that yearly meetings, and Friends everywhere, may forward to him messages of sympathy and helpfulness. WM. C. ALLEN.

Philadelphia.

FRIENDS AND MENNONITES ARE CO-OPERATING

Editor THE AMERICAN FRIEND:

Kinship in matters of faith and worship are bound to bring those who hold such similar views into intimate relationship. Detail, in enumerating similar points, is not necessary; still one might mention simplicity in form of worship, also a firm belief in the teachings of Jesus as it pertains to non-resistance and the power of love.

A study of the history of Friends and Mennonites reveals how often these two groups, holding in common certain deep principles, have been able to cooperate. In America perhaps the earliest points of contact were formed in Germantown, when Friends and Mennonites lived together as neighbors and jointly drew up the first official protest against slavery.

For decades both these denominations developed side by side without a great deal of interrelations. No great crisis had arisen to cause a fusion of spirit and interest until the outbreak of the recent World War. The same conscientiousness that impelled Friends, Mennonites and others to oppose war, made them anxious to pursue the path of love and helpfulness. Friends were the first ones to have a workable program which would be constructive and in harmony with the principles of Jesus. The American Friends Service Committee became the spearhead of effort for large numbers of individuals who wanted to give toward such a cause as reconstruction, or who were willing to give themselves to this worthy work.

We as Mennonites are deeply indebted to the Friends for furnishing an opportunity to help in a small measure, in a work which was in accord with our conscientious convictions and principles. About sixty of our Mennonite young men were glad of the opportunity to give a year or more of service in this labor of love. A large number of these men who worked under the Service Committee, were graduates of or came out of Bluffton College.

At the present time, Bluffton College, one of our Mennonite educational institutions, is in the midst of a Campaign for Endowment. We must secure an Endowment of $550,000 by October 1st, 1929, or the College will be dropped from the list of approved colleges for training teachers, etc. Mennonites in every community in our district are being solicited. They are responding in a heroic manner. The spirit and purpose of the College is such that many, outside our denominational circle, have given support to the Institution. Such gifts are received with gratitude. If any Friends would desire to come to our aid in this critical situation, such support would be deeply appreciated. Any contribution can be made to Bluffton College, Bluffton, Ohio, Dr. S. K. Mosiman, President.

A. J. NEUENSCHWANDER,
Pastor First Mennonite Church,
Trustee of Bluffton College.

GLADIOLUS BULBS

It is not too late to order a few "Choice Gladiolus" bulbs. List sent on request. If you prefer to send money, I'll make a good selection for you.

WILLIAM E. BERRY,
Oskaloosa, Iowa.

EUROPE, 1929

Ruth W. Kelsey and Caroline Philips of Wilmington Friends School, are taking a small party on a specially arranged tour, sailing June 21st. Price $775. Address inquiries to Friends School, Wilmington, Delaware.

QUAKERDOM · AT · LARGE

Ellison R. Purdy was chosen by the Minneapolis Federation of Churches to deliver the Good Friday radio sermon. He spoke at a two o'clock service over WRHM on "The Cross and Reality." He also assisted in the daily noon meetings down town.

* * * *

Word has come of the passing of Gulia Dorland Warder of Narberth, Pa., a member of Haverford Meeting, on April 4, following a stroke of paralysis earlier in the week. Services were conducted at the home of her daughter with whom she lived, by Rayner W. Kelsey on April 6. Interment in the family plot at Wellington, Ontario.

* * * *

Governor Harry Leslie of Indiana has appointed L. O. Chasey as his Executive Secretary. The new appointee is a Marion, Indiana, Friend, a very active member of the Second Friends Church there and was at one time a member of the American Friends Board of Foreign Missions. He has been active in Farm Bureau work in his section of the State.

* * * *

On March 27th occurred the death at Whittier, California, of Nancy M. Hiatt Arnold, editor of *The Pacific Friend.* Although 81 years of age she was still active, not only as an editor but in other phases of reform and church work. She was an associate of Frances Willard in the earlier work of the Women's Christian Temperance Union and was greatly interested in mission work.

* * * *

Visiting Friends in attendance at Philadelphia Yearly Meeting of Ministers and Elders, March 30, included William J. and Flora T. Sayers of Muncie, Indiana; Lewis W. McFarland, Superintendent of North Carolina Yearly Meeting; Gurney and Elizabeth Schneider Binford, missionaries to Japan; Thomas J. Battey, Providence, R. I.; Dylwin and Alice W. Stratton, Norwich, Ontario; David Henderson, of Minnesota, and Earle J. Harold, of Florida.

* * * *

The Earlham College Glee Club went on an extended eastern concert tour during the Spring vacation. While enjoyable throughout, the high spot of the trip was marked at the national capital. Club members attended Washington Friends Meeting on Easter Sunday, others among those present being President and Mrs. Herbert Hoover. On Monday the Club was invited to the White House, where the Earlhamites were graciously received by Mrs. Hoover, and contributed materially to the musical program connected with the Easter egg rolling on the White House lawn.

* * * *

William D. Webb, a Senior in Earlham College, son of John R. and Margaret D. Webb of Richmond, has received appointment as a member of the Faculty of the American University at Beirut, Syria. The appointment is for three years and the term of service begins this fall. Opportunity will be afforded during vacations for travel and personal acquaintance with conditions in the Near East. William Webb is very active in Young Friends activities and is an enthusiastic Peace Caravaner. He is entirely worthy of this splendid opportunity and Friends who know him are happy in having him as a representative in that important educational field.

* * * *

A distinct recognition has come to Ruby Davis of the Earlham College English Department. The American Council of Learned Societies has awarded her a fund for research in Europe. While studying at Cornell University she became interested in a field of investigation hitherto untouched, having to do with the study of manuscripts as sources of the writings of the Venerable Bede, eighth century Saxon historian and poet. The award is the largest which the Council grants and is significant not only for its monetary value but as an expression of interest in the work Ruby Davis is doing. She plans to spend the summer in Europe seeking material in the British Museum and in the libraries of Cambridge and Oxford, and in those of St. Gall in Switzerland, Utrecht, Cologne, Vienna, Munich and Florence.

* * * *

Having been bothered for some time with a nervous disorder, B. Willis Beede, General Secretary of the American Friends Board of Foreign Missions, went a month ago to his brother in California, who is a physician, for a thorough examination. Dr. Beede and consulting specialists found that he was threatened with a nervous breakdown and ordered him to take a year for complete change and rest, the year to begin at once. Accordingly, instead of his returning to Indiana as he had expected, Juanita Beede and the two young sons will soon join him in California. This news will come as a shock to Friends, who for the past twelve years have associated Willis Beede so closely with our Foreign Mission enterprises and with the work of the church generally. They will wish and pray for him a complete recovery and return to the work which is so much on his heart. Up until the time of organizing the new Board of Missions in May Alta L. Jewell will serve the Foreign Board as Acting General Secretary at the request of its Executive Committee.

* * * *

It remains for the "Blue Idol" Meetinghouse, five miles or so from London at Coolham, to remind us of William Penn's associations with the district, writes Gerrard Roberts in *The Friend* (London). Embowered, he says, in the bloom of an orchard, as it will be in a few weeks' time, there is no more perfect old meetinghouse left in England. I have always thought that Jordans has a serious rival in the "Blue Idol," although the latter is so comparatively little known. Warminghurst Manor, he continues, once the property of William Penn, lying on the edge of Sussex Weald, and under the shadow of the Worthing Downs, has been sold again. All trace of the house (except, I believe, part of its stables) has long since disappeared, for a former purchaser declared that he was not going to leave any trace of "the old Quaker."

NEWS OF OUR MEETINGS

Pre-Easter services were held at the Friends Church, Amboy, Indiana, with Prof. J. A. Huffman, dean of Winona School, speaking each evening. The services were well attended, special music was provided each evening, the Boys' Glee Club of the high school having charge one evening. Breakfast was served in the church on Easter morning, followed by a program of music by the orchestra and songs, several taking part in the devotional services. About sixty were present, most of them of high school age. The Bible school was well attended with nearly three hundred present. At the meeting for worship Donald Spitler spoke to a large congregation and the special music was much enjoyed. The Junior Endeavor furnished the music for the evening service.

* * * *

Combining Easter with Suburban Day, Friends at Brooklyn, N. Y., had an attendance of 168. The average attendance is 64, and the united efforts brought good success. Katherine Roberts conducted a children's church hour. The children ate at tables decorated with colored eggs, rabbits and flowers, making for them a rather colorful occasion. After dinner, Arlando and Violet Marine, who have returned from a vacation in Florida and South Carolina, told about the beautiful

Magnolia Gardens of Charleston. Saturday evening, the Earlham College Glee Club gave a concert here. Although Augustus Murray was delivering the John Bowne Lecture at Fifteenth Street Meetinghouse to a capacity audience, the meeting room here was filled with a very appreciative and responsive crowd. It was felt that the Earlham boys have a great musical organization.

* * * *

Two weeks of evangelistic effort closed at New Burlington, Ohio, March 31, the first week being devoted to prayer and a study of the book of Romans conducted by the pastor, E. L. Portis. Beginning March 24, Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting, preached each evening, his messages being much appreciated by the membership. Easter morning exercises were conducted by the children, and after his sermon, Clyde Watson asked all who would reconsecrate their lives to Christ to come forward and nearly the whole congregation responded. It was an impressive occasion. Believers have been strengthened during the series of meetings and the church has been blest.

* * * *

Charles E. Hiatt preached at First Friends Church, Detroit, Michigan, during Holy Week each evening and brought helpful messages. Easter Sunday twenty-one new members were received on confession of faith. Good Friday services, under the Council of Churches, were the greatest in the history of the Council. The three-hour services were conducted in twelve theatres and eighteen churches. Ira C. Dawes spoke in the Madison Theatre. All these places were crowded with people. The combined attendance at Catholic and Protestant services was said to be about two hundred and fifty thousand.

* * * *

Lela Gordon of Argonia, Kansas, closed a Pre-Easter Revival of one week at the First Friends Church, Alva, Oklahoma, March 31st. Augusta Rhea was with her and had charge of the music. The services were very helpful and encouraging. Special consecration services were conducted at the Bible School hour. Several came forward at the beginning of the after service and presented themselves for membership in the church. Altogether this was one of the most helpful services that this church has experienced.

* * * *

Two weeks of revival services closed at the Bear Creek Friends Church, Indiana, March 31, under the leadership of Milton Wisely of Ansonia, Ohio, and the pastor, Laura Fetters. Timely messages were given each evening, some of the themes being the Wind and the Whirlwind and the present-day situation, the Crucifixion, and From Jerusalem to Jericho. Some were especially to young people. Friends appreciated the help from Parker Friends and the sister churches of the community.

* * * *

The New Providence, Iowa, Friends Church held special services every evening except Saturday during Passion Week, conducted by the pastor, Dewitt L. Foster. The meetings were evangelistic and three young men accepted Jesus as Savior and Lord. Everyone seemed to get a real blessing in spiritual uplift.

* * * *

Evangelistic meetings, lasting seventeen days, at Stuart, Iowa, with Willis Craven of Haviland, Kansas, as evangelist, closed on March 26. The general theme was obedience to God. Some were obeying, but many, like Ephraim, were joined to idols and would not. Friends professing to believe in the one true baptism were refusing to accept it through Christ. The way of escape is through his salvation.

* * * *

For the first time in the history of the village a sunrise meeting on Easter was held at Londonderry, Ohio, of Wilmington Yearly Meeting. Members from the Methodist Church joined with Friends in the meetinghouse, the pastor, Ralph D. Perry, presiding. About 6 a. m. services began with a period of silence with thoughts on the resurrection. No program had been arranged and the meeting progressed under the Lord's leading. Records of the resurrection as given by Mark and Luke were read, and the pastor read and applied John's record. Many earnestly voiced prayer and praise, and all joined in singing several appropriate selections. The service lasted a little more than an hour, enriching those present who believe it a profitable way to observe Easter.

* * * *

In the recent Missionary Literature Reading Contest sponsored by the Iowa Yearly Meeting Missionary Union, Lynnville Meeting reports 6,761 pages read with forty-nine persons reading. The highest scores were made by Gertrude Meredith with 754 pages, Linnie Renand with 682 pages and, Gertrude Davis with 577 pages.

* * * *

On the evening of March 26, the Whittier class of the Friends Bible School at Dublin Indiana, entertained their teacher, Paul Lambertson and his wife, Mrs. L. B. Hiatt and Chester Laymon who had helped them coach a play given sometime ago. The banquet was given in the church dining room with twenty-eight present. Friday before Easter was given over to the reading of the New Testament, at the church, beginning at 3 a. m. and finishing before 9 p. m. Forty-eight persons read, the oldest being seventy-eight years of age and the youngest, seven. An Easter pageant was given Easter night, to a crowded house.

* * * *

Frederick E. Carter, pastor at Winchester, closed a two weeks' meeting at the Friends Church, Farmland, Indiana, March 20. His messages and Bible teaching were encouraging and edifying. Easter services were observed in keeping with the command: "Remember the Sabbath Day to keep it holy." The young people's sunrise prayer meeting proved inspiring and sacred to the thirty-five persons present. The Bible school at 9:30 a. m. enjoyed a special Easter program, and this was followed with morn-

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

THE TRAIL OF LIFE IN COLLEGE

By Rufus M. Jones

This timely book, designed to help the younger generation in their quest for their ultimate goal, is just off the press. You will want your copy at once. Price $1.75.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

ing worship. The evening message from the pastor, C. O. Reynolds, was on "The Resurrection." Funeral services were held at the church for John Life, a member of Farmland Meeting, in charge of a former pastor, Frank J. Long, assisted by the present pastor. The message was "The Hope of the Christian," and at the request of the deceased, congregational singing and a testimony meeting was observed, when nearly a hundred people witnessed to their hope of a future heavenly home.

BIRTHS

DUNGAN—To Eugene A. and Ethel Watts Dungan, 3102 Oak Park Avenue, Berwyn, Illinois, March 22, 1929, a son, Daniel Watts.

HUNT—To L. B. and Clara B. Hunt, Amboy, Indiana, February 20, 1929, a son, Donald B.

LAIRD—To Eugene and Mildred Laird, Amboy, Indiana, February 13, 1929, a daughter, Patricia Ann.

PROBASCO — To Robert M. and Myra Harvey Probasco, Clarksville, Ohio, March 31, 1929, a daughter, Mary Catherine.

MARRIAGES

HOLLOWELL-LENOX — At their newly furnished home near Ridgeville, Indiana, February 9, 1929, Catherine Lenox and Lee Hollowell, both members of Bear Creek Friends Church. Laura Fetters, minister.

DEATHS

ALLEN—At his home near Snow Camp, North Carolina, February 21, 1929, after a brief illness, Walter Allen, son of Harrison and Charity Dixon Allen, and pastor of Cane Creek Friends Meeting, in his fifty-seventh year. Born in this state, he went when a young man to Kansas, where he married Clarissa Trexler in 1907, and to them four children were born. After her death he returned to North Carolina and in 1922 married Belle Zachary, who with his two boys, survives him. Soon after his return he was recorded a minister and has served the meeting as pastor. The funeral service conducted by D. V. Pike was attended by a large number of friends and neighbors, about a thousand people, several paying vocal tribute to his beautiful life.

BIRDSALL—At his home in Beacon, N. Y., December 11, 1928, Dr. William G. Birdsall, in his seventy-fourth year. He was a member for many years of Marlboro Monthly Meeting of Friends.

HINSHAW—At his home in Long Beach, California, Uriah Hinshaw, son of David and Elizabeth Ann Lewis Hinshaw. Born in east Tennessee in 1845, a birthright member of Friends, when three years old he came with his parents to Jasper County, Iowa, and in 1864 married Margaret Janeway and they celebrated their fiftieth wedding anniversary at their home in Newton, Iowa, with many friends present from Kansas, Oklahoma and Iowa. His wife died in 1916 and two years later he married Catherine Call, who survives him; also Verda Evans Hinshaw, Newton and Elmer Hinshaw, Rialto, California. Services were conducted at Center, near Newton, Iowa, by Alvin Hoskins, pastor, where interment was made.

GILBERT—At her home in Liberal, Kansas, February 23, 1929, Olive Couch Gilbert, widow of Ross M. Gilbert, and daughter of Tilman and Eusebia S. Couch, in her fifty-ninth year. Born in Miami County, Kansas, a birthright member of Friends, she was married in 1894, and at the time of her death was an elder of Liberal Monthly Meeting. A son and a daughter survive her. Funeral service at Friends Church was in charge of Elma Albertson. Interment in Friends cemetery at Haviland by the side of her husband.

HEDGECOCK—At the home of her sister in Grant County, Indiana, January 17, 1929, Mary Hedgecock of Amboy. Funeral services were conducted in her own home by her pastor, Donald Spitler. She leaves a brother and a sister.

KENWORTHY—At Los Angeles, California, February 3, 1929, William H. Kenworthy, in his seventieth year. Born in Indiana, he came about twenty years ago with his wife from Indianapolis to Los Angeles and united with First Friends. He was treasurer of the meeting, a trustee and chairman of the meeting on Ministry and Oversight at the time of his death. As usher he rendered a distinct service. His wife preceded him in death last May. His trust in God, his consistent walk in fellowship with Christ, his faithfulness and devotion to duty have been an inspiration to many.

OUTLAND—At the home of her daughter, Jessie Hammond, Detroit, Michigan, March 12, 1929, Rhoda E., widow of D. Amos Outland, and daughter of Lindley and Lydia G. Miles, in her seventy-fifth year. Born near Wabash, Indiana, a lifelong member of Friends, she was married in 1883. For eight years she and her husband were missionaries to the Otoe Indians in Oklahoma and since 1906 they did pastoral work in Oklahoma, Kansas and Indiana. Since his death in 1926, she has lived with her daughter and was a member of First Friends at Detroit. Confined to her bed during a long period of illness, she radiated the Christlike spirit. Besides the daughter and her husband, a sister and a brother survive her.

OVERMAN—At his home in Amboy, Indiana, February 17, 1929, after a brief illness with pneumonia, Ernest Overman, aged 30 years. An ardent, faithful Christian, he was deeply interested in the church and its activities. He is survived by his widow, Mary DeVore Overman; his parents, two brothers and two sisters.

SPIRITUAL EXPERIENCES IN BUSINESS LIFE

BY W. V. MARSHBURN, M. D.

Handsomely bound in imitation leather; 27 short chapters. Contains remarkable answers to prayer; marvelous spiritual experiences; different methods of faith cure; God's plan for young people starting life's career, how to get it; The Christian's greatest need, how to get it. Preface by Tilman Hobson. Price, $1.00. Address Nicholson Printing Co., Richmond, Indiana.

HOUSE FOR SALE

For Sale, or will rent. Seven roomed, fully furnished Mountain Home. Vicinity of Longs Peak and Estes Park. Three bedrooms, Symons Beds. Pump with spring water in kitchen. Large screened in porches. Wonderful home for family of friends. Alfred Young, 4020 West 50th Ave., Denver, Colo.

PERIODICALS WANTED

Advocate of Peace: 1904—Jan., March and Index; 1911—Oct. American Friend: 1894—Oct. 11; 1902—Oct. 9; 1904—Feb. 25; 1910—Feb. 17. Church School: 1920—Oct., Nov., Dec.; 1921—Jan., Feb.; 1924—Aug.. Record of Christian Work: 1909—Nov.; 1912—Sept.; 1915—Dec. The Whittier College Library, Whittier, California.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend